

ONE HUNDRED SIXTH

Annual

Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

—

Held in the Tabernacle
SALT LAKE CITY, UTAH

April 4, 5, 6, 1936

With Report of Discourses

—

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A THRILLING STORY of Century One of CHURCH HISTORY

HERE is a new story of "Mormonism," told with a completeness and charm that will thrill Latter-day Saints with a pride of achievement and at the same time win the admiration of the critic, be he friend or foe. In a **COMPREHENSIVE HISTORY OF THE CHURCH**, B. H. Roberts has done a masterful piece of research and has set down the record of Century One—1830 to 1930—in a brilliant appraisal of momentous events. The reader with a sentimental interest will be fascinated with this narrative of truth stranger than fiction; the reader who approaches the new work with the critical vision of the historian will find it fair in statement, authentic in fact, copious in detail and sound in judgment.

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One Hundred and Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, and Monday, April 4, 5, and 6, 1936.

Through the courtesy of Station KSL of Salt Lake City, the proceedings of all the sessions of the Conference were broadcast by radio for the benefit of the general public.

From 9:30 to 10:30 a. m., Sunday, April 5, a program of choral and organ music was broadcast by the Tabernacle Choir and Organ over the Columbia Broadcasting System's network; and from 11:00 to 11:30 a. m. a Church of the Air program was broadcast over the same System throughout the United States and Canada, and by short wave to other countries. As a feature of the Church of the Air broadcast each of the three members of the First Presidency addressed the congregation assembled in the Tabernacle and the radio audience.

President Heber J. Grant presided at each of the sessions of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe, *, Charles A. Callis, **.

Of the First Council of Seventy: ***, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

*Joseph F. Merrill absent, presiding over the European Mission.

**Alonzo A. Hinckley absent on account of illness.

***J. Golden Kimball absent on account of illness.

Presidents of Stakes and their counselors and high councilors from the various Stakes.

Patriarchs, Bishops of Wards and their counselors, and high priests, seventies and elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Don B. Colton, Eastern States; Bryant S. Hinckley, Northern States; Wilford W. Richards, North Central States; Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; James M. Peterson, Texas; Joseph J. Daynes, Western States; Nicholas G. Smith, California; Joseph Quinney, Jr., Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The opening session of the Conference commenced promptly at 10:00 o'clock, Saturday morning, April 5.

Practically every seat in the large tabernacle auditorium and galleries was occupied as the time arrived for opening the meeting.

The Hyrum Stake Choir of more than 300 voices, under the leadership of W. H. Terry, furnished the music for this session.

As an opening number, the Choir and congregation sang the hymn, "High on the Mountain Top."

Elder Willard L. Jones, President of the Moapa Stake, offered the opening prayer.

"The Sweet Story of Old" (Parks), was sung by the Hyrum Stake Choir.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Read the financial and statistical report of the Church, as follows:

FINANCIAL STATEMENT

The expenditures by the Church for the year 1935:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses	\$ 317,386.04
For ward maintenance expenses.....	741,196.79
For stake maintenance expenses.....	229,355.60
	<hr/>
	\$1,287,938.43

Education:

Expended for the maintenance of Church school system.....\$ 632,128.59

Temples:

Expended for the maintenance and operation of temples....\$ 268,857.59

Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment.....\$ 183,809.71

Missionary Work:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions.....\$ 712,027.52

Total\$3,084,761.84

which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and mission activities.

Other Charities:

In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society in the sum of \$402,938.94, which amount, added to the \$183,809.71 paid from the tithes, makes the total charity assistance rendered by the Church.....\$ 586,748.65

Expended for the maintenance of Missionaries:

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance\$ 82,967.50

Average cost per missionary in the missions during the year 1935, \$29.02 per month, or a total of \$348.24 per year per missionary. There was an average of 1439 missionaries in the various missions during 1935, making a total average expense for the year, (348.24×1439) ..\$ 501,117.36

Estimated average earnings per missionary, \$900.00 per year \times 1439, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of.....\$1,295,100.00

making a total estimated contribution of missionaries and their families to the Church for the preaching of the Gospel.....\$1,879,184.86

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS
FOR THE YEAR 1935

There were on December 31, 1935: 115 Stakes of Zion; 977 Wards; 87 Independent Branches; 38 Dependent Branches, or a total of 1,102

GENERAL CONFERENCE

wards and branches in the stakes of Zion; also, 32 missions (including the European Mission), 900 mission branches, and 209 districts.

CHURCH MEMBERSHIP

Stakes	595,071
Missions.....	151,313
Total	746,384

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions	20,973
Children baptized in the stakes and missions.....	14,249
Converts baptized in the stakes and missions.....	7,535
Number of long-term missionaries from Zion, Dec. 31, 1935.....	1,682
Number of short-term missionaries from Zion, Dec. 31, 1935.....	29
Number of local missionaries.....	64
Total number of missionaries on foreign missions.....	1,775
Number engaged in missionary work in the stakes.....	1,557
Total Missionaries	3,332
Number of missionaries who received training at the Missionary Home	871
Persons recommended to the temples from the stakes.....	76,519

SOCIAL STATISTICS

Birth rate, 27.9 per thousand
 Marriage rate, 16 per thousand
 Death rate, 7.3 per thousand
 Families owning their own homes, 59.7%

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH
 ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE

New Mission Presidents Appointed:

Wallace F. Toronto appointed President of the Czechoslovak Mission to succeed Arthur Gaeth.

Octave F. Ursenbach appointed President of the French Mission to succeed Daniel J. Lang.

Bryant S. Hinckley appointed President of the Northern States Mission to succeed George S. Romney (Deceased).

William M. Waddoups appointed President of the Samoan Mission to succeed William G. Sears.

Emil Dunn appointed President of the Tongan Mission to succeed Reuben M. Wiberg.

(Castle H. Murphy has been released as President of the Hawaiian Mission but no one has been appointed to succeed him.)

New Stake Organized:

Bonneville Stake created by the division of Liberty Stake. The new stake is composed of the Thirty-third, Emigration, LeGrand, Yale and Yalecrest Wards; leaving the First, Second, Third, Eighth, Ninth, Tenth, Thirty-first, Liberty and Harvard Wards in the Liberty Stake.

New Stake Presidents Appointed:

Joseph L. Wirthlin appointed President of the Bonneville Stake.

George E. Jorgensen appointed President of the Carbon Stake to succeed Arthur W. Horsley.

Milton Twitchell appointed President of the Garfield Stake to succeed Thomas A. King.

J. Percy Goddard succeeded Bryant S. Hinckley as President of the Liberty Stake.

James L. Hatch appointed President of the Panguitch Stake to succeed William J. Henderson.

Horace A. Hess appointed President of the Yellowstone Stake to succeed John M. White.

New Wards Organized:

Ontario Ward, Boise Stake, formerly an independent branch.

Yalecrest Ward, Bonneville Stake, created by the division of the Yale Ward.

Edgehill Ward, Highland Stake, formerly part of the Wasatch Ward.

Harvard Ward, Liberty Stake, formerly a part of the Liberty Ward.

Young Ward, Logan Stake, created by the division of the College Ward.

Phoenix Third Ward, Maricopa Stake, organized from Phoenix First and Second Wards.

Cokeville Ward, Montpelier Stake, was an independent branch.

Palisade Ward, Rigby Stake, formerly an independent branch.

Park City Ward, South Summit Stake, was divided into the First and Second Wards.

Echo Ward, Summit Stake, formerly an independent branch.

Ogden Twenty-second Ward, Weber Stake, created by the division of the Ogden First Ward.

The Church has borrowed no money, it has mortgaged none of its property, it has sold none of its property. The First Presidency has no intention of doing any of these things, for there is no call or necessity therefor. All rumors and reports to the contrary are wholly untrue.

PRESIDENT HEBER J. GRANT

It is certainly a very inspiring sight to look at this immense audience, with so many standing. I am grateful for the wonderful growth of the Church—571,000 people in the stakes of Zion alone.

I recall my first trip to New York, after having been made an apostle, and the ridicule that I met from many people with whom I conversed. Then we had under the jurisdiction of the United States fewer than 200,000 Church members. There were 60,000,000 people in the country at that time, now there are 120,000,000, a 100 per cent increase in this great country of ours, and the Church has increased in numbers from less than 200,000 in the United States to 571,000 in the various stakes. Zion is growing and prospering at home and abroad, and I am grateful for it.

ACCOMPLISHMENTS UNDER DIFFICULTIES

As I remarked at the Relief Society Conference yesterday, I never think of the life and labors of the Prophet Joseph Smith but I am filled with wonderment at the remarkable things that he accomplished during the fourteen years from the time of the organization of the Church until his death. Without the help of God our Heavenly Father and the guidance of his Son Jesus Christ, I do not believe that any mortal man could have accomplished anything in comparison with what he did; in fact I know it could not have been done.

It is marvelous what he accomplished, notwithstanding the mobbings, drivings, the tarrings and featherings, the lawsuits, and the arrests—he was arrested more than forty times as I remember it—the incarcerating in jail, and everything with which he had to contend.

REVELATIONS IN LIBERTY JAIL

The enemies of the work of God, as you all know, imprisoned the Prophet in Liberty jail, where he received two very remarkable revelations. They are known as Sections 121 and 122 of the Doctrine and Covenants, also a remarkable document which was published regarding the persecutions of the Saints (Section 123). The mob could not prevent the Prophet from receiving communications from God. To my mind, Section 121 is one of the greatest revelations that God has given to us through the Prophet Joseph. In Section 122 we read:

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee.

While the pure in heart, and the wise and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.

And thy people shall never be turned against thee by the testimony of traitors.

And the people of God have never been turned against the Prophet Joseph Smith, nor have they been turned against Brigham Young, nor John Taylor, nor Wilford Woodruff, nor Lorenzo Snow, nor Joseph F.

Smith, nor your humble servant. I think I am absolutely safe in saying that 99 and a fraction per cent of the Latter-day Saints have sustained the men who in the providences of the Lord have stood at the head of this Church from the days of the Prophet until the present time.

Section 122, in which the Lord speaks to the Prophet Joseph about his trials and tribulations, concludes by saying:

If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea:

The Son of Man hath descended below them all. Art thou greater than he?

Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, but God shall be with you forever and ever.

GOD WITH THE CHURCH

God has been with the Church from the day of its organization, and will continue to be.

I read from Section 121:

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it upstream, as to hinder the Almighty from pouring down knowledge upon the heads of the Latter-day Saints.

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon principles of righteousness.

The powers of heaven have been handled in this Church from the days of the Prophet Joseph Smith until today upon the principles of righteousness.

FRIENDLY COMPLIMENTS

I received many letters when I was called to be an apostle of the Church, some of them from men not of our faith. I remember distinctly one that I received from a man who had known me from my young manhood. He was the general manager of one of the big insurance companies of the world. He said:

Heber, I have known you from your youth. I know that you are fundamentally honest from the crown of your head to the soles of your feet. I have never had a very good opinion of the leaders of the "Mormon" people because I believed that they were a bright, shrewd lot, taking advantage of the ignorance and religious enthusiasm of the people to become wealthy, but now that you are one of the fifteen men to stand at the head of the "Mormon" Church I apologize to the other fourteen. I know if there were anything crooked or anything shady, or anything wrong in the Church, you would give the whole thing away.

I think it was Josh Billings, who said:

Never judge a man by his relatives, he cannot help them, they are crowded on to him, but judge him by the company he keeps, because he chooses his own.

I rejoice in the statement made to me by David Wood the day after Anthony W. Ivins was made an apostle. He said:

I am glad you are running your Church to suit me. If you had come into my office yesterday and said, "Dave Wood, you have lived among us for twenty-five years, and you have been a friend to the Mormon people at home and abroad, in the United States and in foreign countries, and I have been sent down to your office to say to you, as you know the leading people of the Church from Canada on the north to Mexico on the south, that we are ready and willing to show our appreciation of your friendship by letting you name the best man in the Mormon Church to be an apostle," I would have hollered "Ivins" without batting an eye or taking a breath.

Compliments of this kind are paid by honest, faithful men regarding the choice of individuals for positions of leadership in the Church.

RESPONSIBILITY OF THOSE CALLED TO OFFICE

I wish to bear witness here today that every man who is chosen to be one of the General Authorities, or to preside over a stake or a ward, or in the Improvement Associations, and every woman who is chosen to preside in the Primary Association, or in the Relief Society, and those chosen for the Sunday School work, we aim to get the very best that there is, and the offscourings of the earth can go on howling as long as they like and as loud as they will, it will not make any difference.

I again quote from Section 121:

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

I bear witness to you here today, and to all the world, that there has never been any exercise of authority in this Church except by persuasion and by long-suffering.

Behold, ere he is aware, he is left to kick against the pricks, to persecute the Saints, and to fight against God.

I shall not read the balance of this wonderful revelation for the reason that I shall have the privilege of broadcasting to the world on

Sunday for the enormous (?) length of seven minutes, and it will take me just about that long to read the balance of this section and some others of truths that are contained in the Doctrine and Covenants.

BLESSINGS THROUGH OBEDIENCE

I am very thankful indeed for the revelation which says:

There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

I can say that the blessings of the Lord have been poured out in rich abundance upon every man who has stood at the head of this Church, because they have all sought righteously for the inspiration of the Spirit of God to guide them in all they have undertaken to do.

CHANGE IN SENTIMENT

I rejoice in the wonderful change that has taken place since my first trip to New York. There was a feeling of animosity in the hearts of many people. Men would double up their fists and shake them at me saying if they had their way they would put the Mormons in this tabernacle and turn the guns of Fort Douglas upon them.

I remember the spirit of animosity that existed in Phoenix, Arizona, the first time I was there, and I contrast it with my visit there just a few weeks ago, when I had the pleasure of being present at the organization of the Phoenix Third Ward. There was not a member of the Church living in Phoenix, so far as I am aware, at the time of my first visit. At the time of my recent visit to that city we had two wards in Phoenix, and another was organized while I was there. I also had the pleasure of dedicating two meeting houses in the Maricopa Stake, and calling at the Temple and preaching for a few moments in that wonderful building, which cost us three-quarters of a million dollars. I also had the privilege of ordaining a couple of bishoprics while there.

While in New York recently I had the privilege of inspecting a building that we have now leased for some years, a large twenty-story building with a chapel in it. It is a splendid place. As I contrast the miserable little building in which we rented some rooms, about twenty-foot frontage, the first time I was in New York, with the chapel in which we are now located in a magnificent building in that city, it makes my heart rejoice.

I rejoice in the change that has come about in Washington—the beautiful structure that we have in that city now, in comparison with what we had the first time I was there. When Brother Reed Smoot first went to Washington I think he said that at the first meeting they held there, which was in his home, only five people were at the services. We now have in the capital of the nation one of the most flourishing branches in all the Church, and about 1,000 members.

I call to mind that when I went to California for the first time I was assured by the few Latter-day Saints who were in Oakland and San Francisco that they believed the total membership of the Church in California would not quite reach a hundred. Today we have two stakes in Los Angeles, and we have decided to divide them, as there are too many members in each stake for one stake president to be able to take care of them. We have another stake of Zion in San Bernardino, one in San Francisco, one in Oakland, one in Sacramento, and another in Gridley, and, with the members of the California mission, I am convinced beyond a doubt that we have between forty and fifty thousand people in California belonging to the Church of Jesus Christ of Latter-day Saints.

The first time I was in Rexburg, the total Church population north of the Oneida Stake, was only 1,300 people. Today, going north and west and up into Canada, I am sure we have a hundred thousand people in that territory who belong to the Church.

RECORD IN SCOUTING

I am very grateful indeed for the remarkable record that our young men have made in Boy Scouting. It fell to my lot to attend an annual gathering of the Boy Scouts in New York some time ago. In one of the meetings the president said: "We would like to hear from Mr. Grant, although it is time for lunch, for the reason that the Church over which he presides has made the most remarkable and splendid record in Scouting of any church or community, in proportion to its numbers, and I hope the people here will be willing to wait and listen to Mr. Grant for a half hour."

I got up and said: "There is no need for me to say anything. Chart after chart has been exhibited here, showing our accomplishments. I would be almost ashamed to praise our boys as much as the speakers have done who have preceded me, and I therefore suggest that we go to lunch."

I rejoiced in being present at the recent meeting of the executives of the Boy Scouts, and it was marvelous the fine compliments that were paid to our people and to the executives who are members of the Church who are being employed in the different sections, working for the Boy Scout movement, from New York to California. Our young men are making a splendid record; we are becoming known, the young and old of this Church, as God-fearing men and women.

When I was only a young man I rejoiced in the splendid tributes that were paid to us by the late Bishop Daniel Tuttle. He went east and told the truth about us, that we were "a God-fearing, upright, conscientious people, serving God." While he did not agree with us he admired our integrity, and said that truth and righteousness always prevailed amongst us.

I am very thankful that the Book of Mormon has been printed in Braille, and that the blind will have the privilege of reading it. I am

convinced that that wonderful book, full of inspiration from Almighty God to the men who wrote it, will cause many a person to rejoice who has never been able to read the Book of Mormon heretofore.

GENEALOGICAL AND TEMPLE WORK

I thoroughly enjoyed meeting with the Genealogical Society last night. I had understood that there was going to be a long KSL broadcast connected with it, talking about dramatizing the 110th Section of the Doctrine and Covenants, but that part of it lasted only a few minutes. The meeting was practically a short one, but I was very pleased with what I heard. I am delighted with the wonderful work that is being done in our temples in the accomplishments of our people in hunting up the records of their forefathers and performing the saving ordinances for them in the temples of God.

I have never attended a temple dedication in my life but what there was a marvelous outpouring of the Spirit of God upon those who spoke there, and it has fallen to my lot to be at the dedication of the Logan temple, the Manti temple, the Canadian temple, the Hawaiian temple, and the Arizona temple, and the Lord was good to us on those occasions. They were the most outstanding and inspirational meetings that it has ever been my privilege to attend.

A SEMINARY IN WYOMING

It fell to my lot only last Sunday to visit Wyoming. We have erected at Laramie, a very beautiful and fine structure as an institute, adjoining the University of Wyoming. Never before in my life have I been treated more kindly, and with more respect than upon that occasion. I rejoice in the compliment paid to us by the governor of the state, in that he traveled from Cheyenne, his headquarters, to Laramie, to be present, and he made a most complimentary speech with regard to our people. I never have heard any finer things said regarding professors in a school than the tributes paid by the president of the University of Wyoming to our young men who are teaching in the Wyoming University. He praised very highly the president of our branch at Laramie, Brother Albert G. Bowman. Brother Bowman has been there now, if I remember correctly, for twenty years, if not longer, and he and the other young men who are employed in that school have made a record for themselves and they are appreciated, and it was so declared. The president of the University said that not only were the young men, the professors who are teaching in the school, of the highest grade, but he paid compliments to all of our people who are attending the school.

In the evening there was a reception in our institute building. It is very well adapted for the work that we expect to do there. Notwithstanding the inclemency of weather, the governor of the state and the president of the university, and other prominent people were present, and there was a spirit of fellowship and good-will existing there the equal of anything I have experienced in my life.

THE WORTH OF SOULS

I pray God to help me and you and every soul to live the gospel of Jesus Christ, to labor with all the zeal that we have. I am grateful, indeed, for this remarkable statement in the Doctrine and Covenants, in a revelation contained therein, in which Oliver Cowdery and David Whitmer were appointed to name the men who were to be members of the first quorum of the Twelve Apostles:

And now Oliver Cowdery, I speak unto you, and also unto David Whitmer, by way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you even as unto Paul, mine apostle, for you are called even with that same calling with which he was called.

Remember the worth of souls is great in the sight of God;

For, behold, the Lord, your Redeemer, suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him,

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

Behold, you have my gospel before you, and my rock, and my salvation.

A GOSPEL OF FORGIVENESS

May God help each and every one of us to remember that the gospel of Jesus Christ is not only a gospel of conversion, but it is a gospel of forgiveness. We have it recorded that though a man's sins be as scarlet, if he will repent, they shall all be as white as snow. I rejoice in that remarkable revelation which says:

I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

May the Lord help us one and all to grow in the light, and knowledge, and testimony, and love of the gospel of Jesus Christ, that our light may so shine that others seeing our good works may join the Church.

TESTIMONY

I desire upon this occasion, and upon all occasions, to bear witness in all solemnity and in all humility to the divine mission of the Prophet Joseph Smith, and to the divine mission of each and every one of the men who have been chosen to succeed him, and above all I desire to say that I know that God lives, I know that Jesus is the Christ, the Son of the living God, the Redeemer of the world. God help you, and me and all to live the gospel is my humble prayer, and I ask it in the name of our Redeemer. Amen.

The Choir and the congregation sang the hymn, "Redeemer of Israel," after which the Choir sang the anthem, "Grant us Peace" (Stephens).

PRESIDENT HEBER J. GRANT

We owe a wonderful debt of gratitude to Brother Evan Stephens and we thank this choir—the Hyrum Stake Choir—for their beautiful rendition of some of his compositions.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I was born of goodly parents, across the street west from here, sixty-six years ago today, and am informed that there were two feet of snow on the level and drifted to the tops of the fences. Happy am I to be with you and to have you celebrate my birthday in General Conference. It affords me the opportunity to meet many dear friends and greet you under most favorable circumstances.

MEMBERSHIP IN CHRIST'S CHURCH A PRIVILEGE

During a very busy life it has been my joy to witness the constant development of the work of the Lord in this and in other lands. I am sure that the splendid report of the condition of the Church that we have listened to this morning and the address of our beloved President cause us to be grateful to the Lord that we have membership in the organization that He named for his beloved Son. To have fellowship in the Church of Jesus Christ that was organized under his direction for our earthly happiness and to prepare us for eternal life in the Celestial kingdom is indeed a glorious privilege.

THE BOOK OF MORMON IN BRAILLE

Reference has been made this morning to the Book of Mormon that has been printed in Braille for the use of the blind. I regret that I did not bring a set here for you to see. It consists of seven volumes, each 12 inches long, 12 inches wide and 2-3 inches thick, nicely bound in green cloth and embossed in gold. A set will be presented to the larger libraries of the country making it available to most of the blind just as is the Holy Bible. It was printed by the American Printing House for the Blind, at Louisville, Kentucky, the same concern that prints Bibles for the American Bible Society. It was proof-read by a scholarly blind man, one of the two best Braille proof-readers in the United States, who was also employed to proof-read the Bible.

ITS DISTRIBUTION AN IMPORTANT DUTY

The Book of Mormon is a sacred record containing information that is found in no other book. The Lord has commanded us to divide

with all his children the truths of the everlasting Gospel that have been revealed to prepare them for a place in the Celestial kingdom. Distributing the Book of Mormon is a most important missionary duty. In the year 1827 Joseph Smith was living at Palmyra in New York and it was at the Hill Cumorah, not far from his home that an angel delivered into his custody a volume of plates having the appearance of gold. He was directed to translate their contents into English, which he did by the gift and power of God. It caused quite a commotion in the community when it was reported that Joseph had received some golden records and had them in his possession. Attempts were made to take them from him. He and his father's family were harassed because of the report that they had something valuable in their possession. The Lord had informed Joseph before he was fifteen years of age that a great mission was to be given to him if he would live a righteous life. Later it became part of his duty to translate and publish to the world the Book of Mormon. When the people in the neighborhood learned that he was contracting with a local printer to publish the book they did everything possible to discourage it. They declared that the work was a fraud and determined to prevent its publication, and in order that the venture might be a financial failure they tried to make the distribution impossible by agreeing that they would not read the book.

A REMARKABLE PROPHECY

Notwithstanding the threats that were made Joseph placed the manuscript containing this prophecy in the hands of the printer for publication (II Nephi, 30th chapter and 3rd verse):

And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, *there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.*

And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

And the Gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

It is interesting to note that notwithstanding the animosity of the people and the threat not to purchase the book it did not deter the youthful prophet from publishing the prediction that had been made by Nephi, "There shall be many which shall believe the words which are written." Let us see if that promise of the Lord has been fulfilled.

IN FULFILMENT OF THE LORD'S PROMISE

The Book of Mormon was first published in English in 1830; in Danish in 1851; in Welsh in 1852; in German in 1852; in French in 1852; in Italian in 1852; in Hawaiian in 1855; in the Deseret alphabet

in 1869; in Swedish in 1878; in Spanish in 1886; in Maori in 1889; in Dutch in 1890; in Samoan in 1903; in Tahitian in 1904; in Turkish in 1906; in Japanese in 1909; Czecho-Slovakian in 1933 and in Braille in 1936.

Now that the Book of Mormon has been published in Braille it is interesting to note that in 2nd Nephi, 27th Chapter and 29th verse the following occurs: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness."

While there are not many blind people in our own communities it is estimated that there are more than 125,000 in America.

We were very grateful when the Presidency of the Church authorized the Society for the Aid of the Sightless that has been operating a small Braille plant for many years, to arrange for the publication of an edition of the Book of Mormon in Braille. We knew that such action would enable those people who have been denied the sense of eyesight to exercise another sense that the Lord has magnified in them, "the power to read by touch," and they could read the important information recorded in the Book of Mormon.

In addition to the 18 languages in which the Book of Mormon has already been printed it has also been translated and prepared for publication in Hindustanee, in Greek, Hebrew, Bulgarian, Russian and Armenian.

About eighty years after the Book of Mormon was published I went to Palmyra to purchase the old home of Joseph Smith where a part of the Book of Mormon was translated. I made an investigation and found that the people of that section had fulfilled their promise. I did not find one soul who had ever read the Book of Mormon. The only copy that I found among them was the printer's copy that had never been cut, and it was held as a curiosity by the banker there, Honorable Pliny T. Sexton, who was a very good friend of ours.

AS A RESULT OF FAITH

Think of the problem that presented itself to Joseph Smith. Money was being expended, borrowed money, in order that the book might be published. Martin Harris had mortgaged his farm to secure the necessary funds. It required faith of a high order to continue under such circumstances. The edition of five thousand was eventually delivered and paid for and the estimate now is that considerably more than a million copies have since been distributed among the nations of the earth. The demand for it increases as the days go by, and it fills my heart with joy to know that every man who will read it prayerfully, every man who will desire to know whether it be of God or not has the promise, not of Joseph Smith or any living human being, but the promise of our Heavenly Father that they shall know of a surety that it is of God. (Moroni 10:3-4-5):

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.

A COMPANION VOLUME TO THE BIBLE

It is surely pleasing to have this other volume of scripture prepared for the use of the blind to read as a companion to the Bible that for many years has been printed for them in Braille. These two books hand in hand teach us all where we came from, why we are here, where we may go, and they both contain the advice, the loving advice of our Heavenly Father intended to inspire us to do that which will enrich our lives here and prepare us for eternal happiness.

OFFERING THE GOSPEL TO OTHERS

It is a privilege to live in this day and age of the world. It is marvelous to be associated with the people who have, as you learned this morning, more than seventeen hundred missionaries in the world today, offering without money and without price the Gospel of Jesus Christ to those who need it but do not understand it. Our missionary effort at home is assuming large proportions, for many in the stakes of Zion are proclaiming the Gospel of Jesus Christ. No other people in this world are making such an effort to share with the children of men the glorious truths of our Heavenly Father for the uplift of mankind and for the preparation of those who desire to dwell upon this earth when it shall be the Celestial kingdom of our Lord. Grateful am I that after sixty-six years of experience in this world, after associating with men and women and teaching them the Gospel in this and many other lands, that my assurance of the divinity of this work is stronger today than ever before.

BEARS TESTIMONY

I know that God lives, that Jesus is the Christ, and that Joseph Smith was a prophet of the Lord. And I know, as I know that I live, that the Church that bears the name of the Redeemer by his direction, is of divine origin, and that the authority to speak and act in the name of the Savior has been placed upon his children here and that we are made partakers of those blessings that are to prepare us for eternal life in the Celestial kingdom. Knowing that, and realizing the seriousness of such a statement on this my birthday, I gratefully bear to you my testimony that I know that these things are true, in the name of Jesus Christ, our Lord. Amen.

ELDER RUDGER CLAWSON

President of the Council of the Twelve Apostles

My brethren and sisters, it is a wonderful sight to see so many Latter-day Saints assembled in one body. It is impressive. I have rejoiced in the spirit of this meeting thus far. I think we have made an excellent start for a splendid conference.

THE SAVIOR'S BIRTH AND MISSION FORETOLD

The Savior has been referred to this morning. He was the great central figure in all the world of mankind, and prophets of ancient Israel predicted his birth in no unmistakable language. They looked forward to his day with keenest interest, knowing that he would be entrusted with the greatest mission that ever had been or ever would be given to mortal man. By the eye of faith, under the inspiration of the Almighty Father, they saw that he was destined to become the Savior of the world through the shedding of his precious blood.

As ancient prophets anxiously looked forward to his day, so modern prophets look backward with equal interest to his day, and all, both prophets and saints, rejoice in contemplation of it.

Some people in Christian communities, even ministers of the gospel, have denied the divinity of his birth, while on the other hand in several instances, writers have asserted that no such character as Jesus Christ, the Lord of the Holy Bible, ever existed. They could just as well have repudiated the entire Bible itself as to make such a ridiculous claim.

WORDS OF SCRIPTURE SET TO MUSIC

Brethren and sisters, permit me to read, by way of reminder, some of the scriptural passages mostly found in the book of Isaiah the prophet, relating to the Christ, which were set to music by George Frederick Handel and designated *The Messiah*, an oratorio. The words were undoubtedly inspired of the Lord, and we may well believe that the music was also given by inspiration.

The oratorio is divided into five parts as follows: *The Prophecy*, *the Fulfilment*, *the Passion*, *the Glorification*, and *the Resurrection*.

WORDS OF PROPHECY

I will first read the words of prophecy concerning the Christ:

Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem; and cry unto her that her warfare is accomplished, that her iniquity is pardoned.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill made low, the crooked straight, and the rough places plain.

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Thus saith the Lord of Hosts: Yet once a little while and I will shake the heavens, and the earth, the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come.

The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; Behold, he shall come, saith the Lord of Hosts.

But who may abide the day of his coming, and who shall stand when he appeareth?

For he is like a refiner's fire.

And he shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness.

Behold a virgin shall conceive, and bear a Son, and shall call his name Emmanuel, God with us.

* * * * *

For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising.

The people that walked in darkness have seen a great light: and they that dwell in the land of the shadow of death, upon them hath the light shined.

For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

THE FULFILMENT

These were prophecies made in ancient times concerning the Savior, and now follows the fulfilment of these *prophecies* in brief:

There were shepherds abiding in the field, keeping watch over their flocks by night.

And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest, and peace on earth, good will towards men.

Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: behold, thy king cometh unto thee.

He is the righteous Savior, and he shall speak peace unto the heathen.

Then shall the eyes of the blind be opened, and the ears of the deaf unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing.

He shall feed his flock like a shepherd; and he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young.

Come unto him, all ye that labor and are heavy laden, and he shall give you rest.

Take his yoke upon you, and learn of him; for he is meek and lowly of heart: and ye shall find rest unto your souls.

THE PASSION

And now comes the *Passion*. Think of the solemnity of it.

He was despised and rejected of men; a man of sorrows, and acquainted with grief.

Surely he hath borne our griefs, and carried our sorrows; he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him.

* * * * *

Thy rebuke hath broken his heart; he is full of heaviness. He looked for some to have pity on him, but there was no man; neither found he any to comfort him.

Behold, and see if there be any sorrow like unto his sorrow.

THE GLORIFICATION

And now the *Glorification*:

Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in.

* * * * *

Why do the nations so furiously rage together? and why do the people imagine a vain thing?

The kings of the earth rise up, and the rulers take counsel together against the Lord, and against his anointed.

* * * * *

Hallelujah! for the Lord God omnipotent reigneth.

The kingdom of this world is become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.

KING OF KINGS, AND LORD OF LORDS, HALLELUJAH!

THE RESURRECTION

And now finally the *Resurrection*:

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though worms destroy this body, yet in my flesh shall I see God.

For now is Christ risen from the dead, the first-fruits of them that sleep.

* * * * *

Worthy is the Lamb that was slain, and hath redeemed us to God by his blood, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Blessing and honor, glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

While these references from Holy Writ cover, broadly speaking, the life of Jesus Christ, there are many other scriptures that throw much light upon the great and enduring work he accomplished.

OUR OBLIGATION TO THE REDEEMER

In conclusion let me say that we should never forget the words of John, the beloved disciple, as recorded in chapter 3, verse 16, in St. John's gospel:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

This passage of scripture emphasizes the tremendous obligation the children of men are under to the Redeemer who suffered for them a cruel and ignominious death.

I testify to you for myself, in all solemnity, that I do know that Jesus is the Christ, the Savior of the world, and was crucified upon Mt. Calvary for the sins of the world, and that Joseph Smith was a true prophet of God.

I rejoice with all my heart and soul in this testimony, which I hope to have and to retain all the days of my life.

I pray God's blessings upon you brethren and sisters, and upon the Presidency of the Church and all the General Authorities, and all the local authorities of the Church in the stakes of Zion, and the people of God generally. May his blessings and power and goodness be upon you I pray, through Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I rejoice, my brothers and sisters, in the splendid spirit that has been evidenced in this first meeting of this conference; and am happy with the splendid report that has been presented of Church progress in 1935. It is stimulating to know of the very favorable conditions that prevail throughout the Church, and toward the Church by our fellowmen in this nation and in other places throughout the world. I realize that, after all, the progress that we make as a people depends in large measure upon our actions. I was interested in the expression of the President that "Zion is growing" and is spreading abroad.

WHAT AND WHERE IS ZION

What is Zion and where is Zion? I would like to read to you a few things that President Brigham Young stated about that very thing. He said, "Where is Zion? Where the organization of the church of God is. And may it dwell spiritually in every heart. And may we so live as to enjoy the spirit of Zion always." Further he said, "When we conclude to make a Zion we will make it; and this work commences in the heart of each person." Again, "This is the land of Zion. West of us is a body of water that we call the Pacific, and to the east there is another large body of water which we call the Atlantic, and to the north is where they have tried to discover a northwest passage. These waters surround the land of Zion." Again, "What is Zion? In one sense Zion is the pure in heart. But there is a land that will ever be called Zion. It is North and South America." Finally, he states "Zion will extend eventually all over the earth. There will be no nook or corner upon the earth but what will be Zion. It will all be Zion."

ZION—WHERE VIRTUE AND RIGHTEOUSNESS PREVAIL

Now, as I read these statements I conclude that Zion is a place where virtue and righteousness are practised, and where the love of the Lord

prevails. Wherever the Latter-day Saints settle and practise the principles of the Gospel—unity, faith, righteousness, and diligence both in spiritual and in temporal affairs,—there is Zion; where the organizations of the Church are established, and where the members of the Church take part therein. So that Zion, as has been expressed this morning, is growing and spreading abroad throughout this nation and throughout other nations. It is our privilege and responsibility as Latter-day Saints, as parents, and as leaders in the stakes and wards and missions to encourage every member of the Church, whether young or old, to endeavor to live in such a way as to partake of the spirit of Zion, which is the spirit of the Gospel; to give of our service to the advancing of the interests of the Church; to qualify as men and women who are able to do things in a temporal way for the progress of the communities in which we live; to take advantage of the opportunities that may be afforded us to grow temporally as well as spiritually and exercise a powerful influence for good among all of our fellowmen.

OPPORTUNITIES FOR YOUNG PEOPLE

I am interested, as I am sure all of us are mutually, in the welfare of all members of the Church, both young and old. I realize that, under the conditions which have prevailed during the last four or five years, opportunities for the welfare and progress of our young people particularly have been limited. Our young people are seeking opportunities to work and to get forward in the field of life. Everything that can be done by all of us toward obtaining placements for our young people, and our older members also, should be done. Those who are able to furnish employment should strive to secure those who are upright, trustworthy, dependable and diligent. There is some improvement manifest in economic conditions at the present time, and it appears that there are greater opportunities coming for all young people who are out of employment. But, if they will seek to qualify for life in the largest measure, it appears to me that there are going to be splendid opportunities for our young people to live their lives, to grow in capacity, and faith, and to give, not only of their service for their personal welfare and progress in a financial way, but also for the advancement of the work of the Lord.

CARE IN PLANNING FUTURE

They must realize that the land of Zion comprises this entire western hemisphere; and that the spirit of Zion, cherished in the heart of any Latter-day Saint, will help him, wherever opportunity may offer for bettering his economic condition, to carry on with the greatest peace and satisfaction. It is, of course, ordinarily a natural desire to reside in the community in which one is raised. It requires courage to go elsewhere to become established. Wisdom and foresight and careful investigation are needed in all such cases. They must be careful to resist the attitude of looking for "greener pastures" farther away, when actually there are

good opportunities at home. When desirable opportunities do offer, and when the proposed location affords established Church organization, their determination should be to affiliate with the Church organization; and take active part in such service along with their employment. Such activity will enable them to resist all influences that are harmful to their real progress in life, and to become "builders of Zion."

Now, it seems to me that in order to be prepared to take advantage of larger opportunities, both temporal and spiritual, our young people should carefully develop certain specific objectives:

First, to widen their material horizons to include all localities where the organizations of the Church are established. To realize that in all this broad land, where the Church is functioning and where opportunities are offered them of suitable means of livelihood, there is no good reason why they should not establish themselves. To broaden their spiritual horizons so that they gain a genuine testimony of the Gospel, and, at the same time, respect the beliefs of others who have different creeds, or no creeds. Even if their occupations should take them to localities not provided with church facilities, they should take the spirit of Zion with them, and, as President Young states, "make a Zion."

COOPERATION IN COMMUNITY WELFARE

In connection with this matter, I think that there are opportunities in the communities of this state and other states of this intermountain country for economic improvement. It is evident that, particularly in this state, one of the requisites for growth in various settlements, is the conserving of all possible flood and waste waters. Another is the cultivation of the spirit of true cooperation in the development of local enterprises that will yield the maximum of financial returns and of employment to the local people. This matter deserves the careful consideration and initiative of the leaders in all our communities. Such undertakings will help to provide further opportunities for the young people.

PROPER HOME TRAINING AND CHURCH ACTIVITY

The second objective that I think our young people should gain is proper home training, thorough Church teaching and spiritual activity. This is a challenge to all parents and Church officers. Thereby they will become established in the faith of the Gospel, and bring forth the works thereof, by living clean lives, by practising all the splendid virtues, such as straightforwardness, reliability, industry, initiative and kindness, and by exemplary service in the Church wherever they may be. Such examples prove to be a very powerful means of missionary work.

LEARNING A TRADE OR PROFESSION

The third objective for which, I think, every boy and girl should strive is to be sure to get a good secular education which will give them a proper foundation upon which to grow in knowledge and understand-

ing. And that education should be coupled with sound religious training that will give proper balance to their thoughts and actions, and develop a high standard of character and morals. Likewise, they should be able to apply that knowledge in a practical way in the affairs of life. Every one should learn how to do at least one thing well—that is to specialize in a trade, in agriculture, business or a profession.

RESPONSIBILITY OF CHURCH OFFICERS

I think also in a larger measure we as general officers of the Church, stake, ward, branch and mission officers, and members of the priesthood, should consider and inquire after the welfare of all the young people who are in our midst, and make systematic effort to encourage them to take part in the Church activities, as well as to aid them, where necessary, to secure employment for which they are particularly fitted. There is so much work that needs to be done for the advancement of the Church in every locality that every one who is willing can properly be assigned to do that which will be for his spiritual progress and the welfare of others; and at the same time whereby he will not need to neglect either his secular affairs nor his family. Thus he will thereby develop that proper balance which promotes stability and peace and happiness.

UNITY AND ACTIVITY BRING PROGRESS

Now, wherever the Latter-day Saints may live, whether they be in the heart of what we call Zion, where the organization of the Church is most complete, or whether it be in other localities, where there are few in number, it appears to me that through the unity and helpfulness which the Gospel teaches, they can help one another to live better lives by example and by kindly influence, and thereby promote greater spiritual strength among all members, as well as to interest those who are not members of the Church.

Another important factor in the welfare and safety of our young people everywhere who take part in Church affairs is that they are thereby safeguarded from evils, temptations and dangers to which many others succumb. Attendance at church services and giving service in church organizations brings one in contact with ward officers who are interested in the welfare of members. Thereby, young men and women can obtain wise counsel and be protected from despondency and rash actions.

UPRIGHT LIVING PRODUCES CONFIDENCE

Experience proves that the standards by which true Latter-day Saints live are powerful means in enabling them to secure positions of trust. Right living, high principles, faith and good works, loyalty, industry and integrity, coupled with particular aptitude in any direction, are all greatly in demand in the world of affairs. I have recently had occasion to learn of many instances of young people who are recognized where they are employed, because of their religion. And, because of

their habits and qualifications, which follow observance of principle, are valued as employees in the particular lines for which they are qualified. Intelligent employers today, who are engaged in all the various business affairs, desire and demand employes of good habits, alert minds, trustworthiness, willingness, persistence, and energy. There are many instances where young people have been employed simply because they are known as Latter-day Saints. What a wonderful tribute that is to the faith which we have espoused! How important it is that every one of us should measure up to these standards, and likewise encourage every other member of the Church to establish in his or her life those principles which will make them worthy of confidence everywhere.

My brethren and sisters, I rejoice in the Gospel in which we are engaged. I realize that it is a means of growth in every way for every one of us; and that if we will live for it we shall be blessed in every respect. If we are active and diligent in the promotion of faith and righteousness we ourselves shall gain the benefit. I rejoice in the fact that this Gospel is divinely restored to us in these days; that through it we can gain so many opportunities and blessings.

May the Lord help us, every one, to be appreciative of these things and to live for them. I ask it in the name of Jesus Christ, Amen.

An anthem, "Unfold, ye Portals," (Gounod), was sung by the Choir.

Elder Franklin L. West, Commissioner of Education for the Church, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock p. m.

The music for this session was furnished by the Hyrum Stake Choir, under the direction of W. H. Terry.

The opening selection, a hymn, "Now Let Us Rejoice in the Day of Salvation," was sung by the Choir and the congregation.

Elder Fred G. Taylor, President of the New York Stake, offered the opening prayer.

An anthem, "Invocation," (Moore), was sung by the Choir.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

My brethren and sisters, I crave at this time a portion of the Spirit of the Lord, that what I may say may be along the same lines, and that the same spirit may be manifest as in the first session of this conference.

TEACHINGS OF THE MASTER NECESSARY

I have been worried somewhat over the conditions existing in the world today, and particularly our own country. I am quite sure that the same feeling is in the hearts of many of the leading men of this country, and I do not want the people here to think that what I say or even intimate is directed by any other thought than with a hope that conditions will right themselves, not only in our own country, but in the world at large. As I think of them I pray to my Heavenly Father every day of my life that the teachings of the Master may enter the hearts of the people of the world, and that through the spirit of the Master they can conceive and understand the direction in which the world is going, and that the nations of the world may call a halt and return to first principles. May they realize that God lives, that Jesus is the Christ, and make as a basis of the thought and actions of the nations of the world the words that the Master gave to the world while here upon the earth.

THE CRIME OF INDIFFERENCE

In this connection I want to call attention to just a short statement in a speech that was made by Chauncey M. Depew, and this is what he said upon the occasion I refer to:

One of the great crimes which shorten life is indifference. As one loses interest in his church, in his political party, in his club, in his friends, in his acquaintances, he dries up, and the grave claims one whom no one wants to eliminate. The two most fatal phrases and the most common are: "What is the use?" and "Why should I?" And when we or anyone else, be it an individual, a state, a country, comes to that position, we are in danger.

FAITH LACKING

And yet sometimes I think how can it be otherwise, for you go into every country now, including our own and you find great lack of faith in the true and living God; in fact a majority, I was going to say a great majority, of the people of our country have ceased offering supplications to our Heavenly Father. Very few attend services, and I was going to say the half that do go do so not particularly because they believe in the church, but because of their wife or associates.

ILLITERACY IN AMERICA

I picked up the American Scrap Book the other night, and I turned to page 107, and this is what I read—this in America:

Dwelling within four hundred miles of our national capital are upwards of four million men, women, and children, of pre-Revolutionary American stock, the great majority of whom cannot name the President of the United States, and never heard of Theodore Roosevelt, Woodrow Wilson, Henry Ford, John D. Rockefeller, General Pershing, or Charlie Chaplin, even. Nineteen in every one hundred Cumberland mountaineers are illiterate, equally ignorant of the railroad and the automobile.

This is what an observer says about them after making an extensive trip through the mountainous section of the country, and, my brethren and sisters, I do not know that it is exaggerated, but I do know that it is of sufficient worth for the American people to take some notice of it.

THE FREE AGENCY OF MAN

I received yesterday morning the *Millennial Star* of March 19th, and in it under the title of "Britain's Task" I read the following:

But if God lives and we are his children why does he permit war? This question is frequently asked. Its answer is that God has given man his free agency; hence he may do as he likes—choose to serve God and follow his plan or permit himself to become subject to the power of evil that is, Satan, a spiritual being engaged in the work of leading men to their destruction. He it is who is the champion of war and all other agencies that bring hate, misery and suffering to men. But with God's help man, if he wills, may overcome Satan. Hence the problems of war and peace are made by man himself and must be solved by him with God's help or Satan's, depending on the influence he chooses to govern him.

That is true. And when I look over this vast audience I cannot help but feel that there is a power with the people that are gathered in this holy house at this time which if it were manifested in our daily lives, not in any dictatorial manner, but in the spirit of the Master, conditions in this State would be better, and it would preach the Gospel as no words perhaps could.

AMERICA, THE LAND OF OPPORTUNITY

I remember upon one occasion an address that was given by President Herbert Hoover, and I think perhaps a number of you heard it. Upon that occasion he said this:

My country owes me nothing. It gave me, as it gives every boy and girl, a chance. It gave me schooling, independence of action, opportunity for service, and honor. In no other land could a boy from a country village, without inheritance or influential friends, look forward with unbounded hope. My whole life has taught me what America means. I am indebted to my country beyond my human power to repay. It conferred upon me the mission to administer America's response to the appeal of afflicted nations during the war. It has called me into the cabinets of two Presidents. By these experiences I have observed the burdens and responsibilities of the greatest office in the world. That office touches the happiness of every home. It deals with the peace of nations. No man could think of it except in terms of solemn consecration.

LOYALTY TO NATION AND CHURCH

My brethren and sisters, that is true as to our country, and I do not believe that there is a people on the earth that is more loyal to her laws than the Mormons. We believe that the Constitution of the United

States was an inspired instrument of God. We have so declared, and though persecution came we never thought for a moment of laying it to the fundamental laws, the principles contained in that great instrument.

I do hope and pray that we shall always be loyal and true to our country, devoted and sincere to our Church and to our God. I testify to you, my brethren and sisters this day that I know that this is God's work. I know that the Presidency of the Church are men whom God through his wisdom has selected, if I may say it, as leaders of his Church at this time. I support them with all my heart. Knowing the Gospel to be true, as I do, the balance of my life, be it short or long, I want to devote to the advancement of God's church, and I think that men holding the priesthood, and the young men and the young women of the Church, are now showing to the world an example of loyalty to God's laws, and they are just as loyal to this nation of ours.

May God's blessings be with us, direct us in what we say, and protect us wherever we go, and may we never forget him as the giver of life and all that is worth while in this world, I pray in the name of Jesus Christ, Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, I stand before you this afternoon with a good deal of trepidation and nervousness, and I trust that while I am here I may have your faith and prayers, that the time we are together may be spent to our mutual advantage.

We are here as a representative body of the Church of Jesus Christ of Latter-day Saints. We have come from all parts of the Church to listen to the instructions that fall from the lips of the presiding authorities of the Church in the hope that we may gain therefrom courage to carry us on and faith to buoy us up and strengthen us in the trials we have to face. We have desired comfort in the past, and we have always realized that hope and that faith; and I pray that we may be so blessed and benefited today, that when the conference shall have passed it may, like its predecessors, be said to be the best ever.

We have a faith in God our Father and in Jesus Christ his Son. That faith to me is very fundamental. If I could not have it I would feel at a loss as to what to do and how to work. With that faith there is an anchor, a stone firmly set that seems to support and sustain me in all the things I have to encounter. God the Father and Jesus Christ his Son are to me realities. I believe that they are, as we teach them to be, real personages, personages who have interest in us and in our welfare. That faith carries me on through all the trials I have to undergo.

They have given us a system that has many wonderful features in it, and not the least perhaps of the wonderful principles that we call the Gospel is our belief in a future life and in the power that is vested in us to carry on through that future life with greater accomplishments, with greater attainments than we have been able to accomplish here. We believe that in the future life the organization and the association and

the attachments that we form here will carry on. Were it not for that there would be many, many very sad occasions, but because of that faith these sad and trying conditions become the stepping stones to greater hopes. Whenever I see winter come I am glad because I know there will be a spring. Whenever I lie down at night I am glad of the opportunity because I know there will be sunshine on the morrow. There is a faith and hope in every winter and in every night. There is a hope in every spring, because in that spring there is a planting, and we hope for a harvest in the fall. Likewise we hope and believe that the transition from this life to another is but a step in the greater progress, the eternal progress through all the ages that are to come. We believe that we were individual identities before we came here, that we go through this sphere as an educational process, and that we shall go on to another greater, more magnificent and more wonderful sphere, and that through all the eternities to come there will be no limit in the progress that our spirits may attain to.

To me that is the most wonderful thing about the Gospel, it is one of the most fundamental things, and it becomes a possibility only when I place my faith in God the Father and Jesus Christ as his Son, as the personages that Joseph Smith taught us they are—real, virile, active personalities who have a concern in our welfare and in the welfare of this world. I believe that they overrule the destinies of this world for the good and advancement of those who are placed in it. "The glory of God is intelligence," and because of that and the faith that we have in a future of progress, we lay the foundations here for great and grand educational institutions which help us to acquire an understanding of our condition. Intelligence to me is not merely the cramming of my mind full of learning that I get from books. Schools are not the only media of acquiring knowledge, intelligence does not, perhaps, necessarily come from scholastic education. To me intelligence is the power to meet conditions and circumstances and overrule them for our mutual benefit and blessing. Many men have lived and died who never had the advantages of our schools and colleges, but who most certainly were among our most intelligent and useful men.

I believe that those intelligences and those spirits, as well as yours and mine, shall carry on through all future time, with greater realization and greater accomplishments. That faith is what carries me on. That faith is what enables me to face the changing circumstances of life with a hope and a faith that the ultimate will be beneficial to us. I believe that God so loves us that he will overrule the world's activities for our good. When I say *our good* I do not limit that to those of us who are gathered here, I do not limit it to those who have joined the Church, but I include all our race, even those who are very much opposed to us in our present circumstances and in our belief.

I pray that God may bless us all, that he will overrule the destinies of this nation, and that he will overrule the destinies of other nations of the earth, so that out of the chaos that seems apparent now good will come. We do not know what those changes may mean. They certainly

are significant and have a meaning, and out of those changes will come advancement perhaps just such as we hope to obtain individually through our experience here. The change will benefit and bless us even though the transitional period may be very trying.

I do not feel like talking long this afternoon, but I wish to say this much, that this faith is what carries me on. If it does not just agree with your faith I trust that yours will be of as much service to you as mine is to me. But I believe that all of you who are here believe very much as I do, that we are here through the design of a loving, kind, and all-wise Father, that he has planned this whole thing out, and that it will work very much according to his plan and to our ultimate good and blessing.

I pray that we may carry on in faith, in sincerity of purpose, and do our portion, each and all of us, to roll this work on, that it may eventually fill the measure for which it was established in the earth in this the last dispensation; that the purposes that God had, when he visited the Prophet Joseph Smith and gave to him again the priesthood and the right to organize the Church, may not be hindered in any way by anything that any of us may do, but on the contrary, every act that we perform may be a beneficial one, and that we may push this work along so that ultimately we may realize our hopes and aspirations. God bless you all. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

I humbly pray that I may be aided by that good spirit which comes from on high. With you, my brethren and sisters, I believe that we are blessed with a religion that establishes our relationship to our Heavenly Father.

A JUDGMENT TO COME

Many thoughtful people believe that the appalling increase in crime is due, in part at least, to the fact that men are forgetting that they will be required to stand before the throne of God and give an account for the deeds done in the body. Young men rejoice in their youth but they should never forget that God will bring them into judgment for all the things they do that are contrary to his commandments. Old age does not make up for the deficiencies that are allowed to grow in the life of the youth.

More thinking of the next world produces a restraining effect upon men whose inclinations urge them to sin. We should never cease to teach of a judgment to come, persuading men to work with a daily unceasing hope and an ambition to make their lives better. What a miserable state a man is in when the latter end of his days are the worst of his life.

ASSISTING IN BRINGING PEOPLE TO GOD

Jesus said, "And I, if I be lifted up, will draw all men unto me." Through virtue of this lifting up, through virtue of the sacrifice the Lord Jesus made for sin and through the atonement he made to win our redemption, this matchless Teacher, by his word and spirit, draws us unto God. It should be our aim to bring not only ourselves but other people nearer to the Lord; each man has a part to play in these dark days of trouble and woe.

The poet said:

God give us men; the time demands
Strong minds, great hearts, true faith and willing hands.
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking.
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds
Mingle in selfish strife, Lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

Men with these qualities will cure the evils of the world—men, strong men.

THE PRESENT A PART OF ETERNITY

We love the Gospel because it teaches a continuing personality in the next life. We must not live for this life alone. And yet our present state is a part of eternity.

John Quincy Adams, the sixth president of the United States, when he was eighty years of age met a friend on a Boston street. "Good morning," said the friend, "and how is John Quincy Adams today?" "Thank you," was the ex-president's reply, "John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered and it trembles with every wind. The old tenement is becoming almost uninhabitable and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, quite well."

The immortal spirit of man lives, as a continuing personality, forever and forever. This is the hope implanted in our hearts by the Gospel; it is the destiny of mankind. God is the father of our spirits.

CONTINUAL IMPROVEMENT

The thought of continual improvement is expressed in the following lines:

Build thee more stately mansions, oh my soul,
 As the swift seasons roll
 Leave thy low-vaulted past.
 Let each new temple nobler than the last
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine outgrown shell
 By life's unresting sea.

It should be the ideal of Latter-day Saints to be at the close of each day one step nearer heaven. They should have in mind the building of more stately mansions, mansions of character, of patriotism, of thrift, of morality. We do not live for ourselves. Every man can wield a tremendous influence for good, more than he thinks.

Benjamin Franklin wrote his own epitaph. This is it:

Like the cover of an old book, its contents torn out and stripped of its lettering and gilding, lies here food for worms. But the work shall not be lost, for it will, as he believes, appear once more in a new and more elegant edition, revised and corrected by the author.

THE RESURRECTION OF THE JUST

We believe in the glorious resurrection of the just. The Apostle Paul declares this heavenly truth:

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words. (1 Thess. 4:14-18.)

This is an ideal, this is a stately mansion which we can visualize because we know the hope and the comfort the Gospel brings to our souls that our lives are going to continue in that eternal world where every power shall find sweet employ. A glorious resurrection, my brethren and sisters, is the chief gift among the unsearchable riches of Jesus Christ.

God help us all to attain that, I humbly pray in the name of the Savior. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

In the prayer that was offered this afternoon, mention was made of the temptations that come to us through the amusements and the entertainments that enter into the lives of men and women and cause them to disregard the commandments of the Lord. Those words brought

to my mind this thought about the Sabbath day. This day which has been given to us as a day of worship, a day when we shall enter into the house of the Lord and there offer up our prayers and our sacraments, is at the present time more loosely regarded by members of the Church than at any other time in our history. I know that we can not go into very definite detail about some of the minor things and say, this is right and this is wrong on the Sabbath day. As soon as we get very technical we immediately become mixed up and we arrive at general conclusions that are in opposition to each other and to the word of the Lord.

However, there should be some standard fixed by revelation and so encouraged by those in leadership that there would be no debate or argument as to whether certain things are right or whether they are wrong. In the days of Moses, when the law was given in the Ten Commandments, the Lord said we should "remember the Sabbath day to keep it holy." Because some of the people did not regard the Sabbath day just as they should have done the Lord caused certain retributions to come upon them and they were severely punished. In our day many people feel that the punishment was too severe. Those who do not believe in the Lord will bring this severity up as an argument against our scripture and against God.

In the days of the Puritans their law regarding the Sabbath was severe and very few things could be done on that day. If one whistled or one played music or any similar thing, there was some penalty attached. The very strictness of the laws governing the Sabbath in the past is now being used as an argument in favor of making the present observance so open and so loose that we can do almost anything. Therefore, on our Sabbath day we have practically everything being done. If a man or a girl is an athlete and they are in any way capable of reaching the higher levels in competition, it almost necessitates playing at least the finals upon the Sabbath day. If they are not willing to do this, they are just naturally eliminated from participation in things that are usually desired by young people.

In our Church, in a way we have encouraged certain things on the Sabbath. Perhaps at times we have overdone our Fathers' and Sons' Outing on this day.

Picture shows occur on the Sabbath day. Whether we should say we should or shouldn't attend is quite a debatable question among many people. The general argument is that if we go to our places of worship on the Sabbath day we are justified in going to picture shows or places of athletic amusements the rest of the day.

When we get to looking at it from every angle we find we are losing out by using such arguments. The attitude that if we do a few things that are right on the Sabbath day it makes the others all right only confuses the question and hurts us. Such an attitude places no restriction on what we as a people shall do on the Sabbath provided we have been to meeting.

Now, just this thought. Though we can not tell about all the details, there are enough landmarks, large landmarks, that we could at least hew

to and hold to, and if we would do that, it would enable us to pass over some of the minor things that are now affecting us in our lives. It isn't a matter of conscience entirely as to what we shall do on the Sabbath day. It may be to the individual. He or she decides what they shall do. But the things that individuals do collectively does not necessarily reflect the conscience of the Church or its attitude in regard to right or wrong.

We are given a revelation in the 59th Section of the Doctrine and Covenants. There the Lord speaks of various commandments and then he reiterates that one commandment about worshipping the Lord on the Sabbath day and going to his house to partake of the sacrament and to offer up our prayers.

To me it seems that attending the sacrament meeting is one thing that the Latter-day Saints should do if they shall in any way feel that they are worshipping God Almighty on the Sabbath day and are remembering the day to keep it holy. This thing we can do, and there is no argument, there is no reason, there is no way of getting away from this commandment. In order to do one thing in the worship of God "with a broken heart and a contrite spirit" we ought to attend our sacrament meeting.

In conclusion may I mention just this one thing. I hope I am understood in it. There are certain people who use some of the fine things we have in the Church for eliminating other things that we have in the Church. For example, we have wonderful Sunday Schools,—something we couldn't do without, the backbone of religious training and worship for our young people. But because of the sacrament being administered in our Sunday Schools there is a sentiment among our people that if they go to Sunday School that takes care of the sacrament and they feel no obligation to attend the sacrament meeting, which is presided over by the priesthood of the Lord and which the Lord has specified as one of the meetings his saints should attend.

In the abundance of our auxiliary meetings on the Sabbath day, one after another, even in the cause of righteousness, we become tired and weary with the day's labor and at the end of the day we fail to worship the Lord in the meeting that he has specified as one way of honoring the Sabbath day and keeping it holy.

May the Lord bless us and guide us and help us to live finer and better lives and to understand more clearly what we should do to worship him in spirit and in truth, I pray, in Jesus' name. Amen.

The Choir and congregation sang the hymn, "O Say, What is Truth?" after which the Choir sang an anthem, "The King of Glory," (Parks).

ELDER JOSEPH J. DAYNES

President of the Western States Mission

I should like to express a word of appreciation to this marvelous musical organization. The rendition of the various numbers has

been beautiful. I extend my compliments to the director, organist, and members; and likewise to those who have prepared the various numbers.

The sight of this vast audience is indeed an inspiration, something which we do not experience in the mission field. I bring you greetings from the Western States mission, a very delightful place. For the benefit of those who know not the territory of which it is composed, may I say that it includes the states of Colorado, New Mexico, Nebraska, the major part of Wyoming, the Black Hills of South Dakota, and Council Bluffs, Iowa. Unlike some of the other eastern missions, we have but three million people in our territory, but in area it covers a vast field. A tour of the mission, which contemplates visiting each of the various branches and districts, would represent approximately ten thousand miles of travel. We have eighty-three missionaries at the present time, and I am happy to bring word that they are all well, and each and every one doing his full duty. We feel very proud at the reception that is extended us by the people living in those various states. Very little prejudice is found, but the glad hand is extended and we feel greatly comforted at the progress that is being made.

May I say that we are keeping in close touch with the labors and activities of our missionaries, and rejoice in the splendid record of last year, showing an average daily service in the ministry, of twelve and one-half hours every day for every one of our missionaries. Our baptisms for last year were very encouraging. In fact, from what I have learned, we had the largest number of baptisms ever recorded in any one year since that mission was organized. Our tithes show a substantial increase. The faith and devotion of the people are marvelous and beautiful. We have eleven full-term missionaries out in the mission field. There are several others who are getting ready, and we feel comforted in the fact that the parents in our mission are able to provide this education for their boys and girls. We have had many unusual faith-promoting incidents. The sick, nigh unto death in many cases, have been marvelously healed. We have seen the casting out of devils on more than one occasion. The power of God has attended the ministry of the elders, who are doing their part to promote the glorious doctrines of Jesus Christ. As I think of this Church and its ideals and its accomplishments, it is nothing short of marvelous. To me, the Gospel of Jesus Christ and the Church of Jesus Christ of Latter-day Saints are one and the same, inseparable, indivisible, working hand in hand together. The people of the world today, many of them, are crying out aloud as they did on the day of Pentecost, "Men and brethren, what shall we do to be saved?"

The Gospel affords a happy retreat. It is the place where men and women can be comforted and their souls can be built up, where they can receive the manifestations of God Almighty. I thank my Father in heaven for this knowledge, limited though it may be,

of the great truths as found in this Church. I know that God lives, and I know that J  sus is the Christ. I know that Joseph Smith was a prophet, and may I say, I know that Heber J. Grant likewise is a prophet.

There has never been a moment of time since this Church was organized, on April the 6th, 1830, that the power and the authority of the Presidency and the right to direct this great latter-day dispensation has not been with this Church. It has not been broken up. It has not been changed. It has been continuous. And it offers to the world today that same power, that same glory, and those beautiful privileges that were extended during the life of the Prophet.

I want to tell you the people of the world are beginning to appreciate the fact that there is something to that Church called "Mormon;" in fact, the badge of Mormonism today is as the stamp of sterling upon silver. The word "Mormon" on our business cards is sufficient to give us entree into the highest circles of citizenship.

Last Sunday, as has been reported by President Grant, there was dedicated at Laramie, Wyoming, a very wonderful and beautifully constructed building to be used for the education of the young people of the Church. The building was crowded, both morning and afternoon sessions. I was very much impressed with the remarks made by Dr. Crane, the President of the University. He made one statement that profoundly interested me. He said that he had been the president of that university for sixteen years, and during that time he had never had one Latter-day Saint boy or girl come before him for reprimand. There are three thousand students enrolled in that university, one hundred and twenty-five of whom are Latter-day Saints. We feel that with the completion of that building many more of our young people who are at the present time going to other places for education will remain in their own state.

We have in our mission twenty-eight branches, and may I say that recently while in the southwestern part of Colorado, in one of these small branches in which we have fifty-five members enrolled, I was thrilled at the spirituality found. Of that number there are twenty-two male members over twelve years of age. Every one of them observes the Word of Wisdom. Not one of them uses profanity. Every one of them pays a tithe,—that is, those who are old enough and who earn money. Recently in making a survey for possible part-time missionary material in this small branch we found that of the twenty-one male members there were twelve who volunteered to do missionary work, among them the president, his two counselors and the branch clerk, the presidency and secretary of the Mutual Improvement Association, the Sunday School superintendent, one counselor and the secretary and two priests. The balance of the twenty-one were deacons. It is an indication that there is faith out in the mission fields. And when I go down there to visit these wonderful people I see instead of ten per cent or fifteen per cent, or twenty per cent of the population of that branch in at-

tendance, one hundred and fifty per cent. They bring in their neighbors and friends, and they glory in the opportunity of hearing the truths as explained by the servants of the Lord.

I love my work, my brothers and sisters. My life has been spent for many years in the commercial field, but with it I have undertaken to be active in the Church. Never have I experienced any activity in my life comparable with this call that has come, to preach the Gospel and to bring souls unto repentance. It is glorious and beautiful. And I thank my Heavenly Father that I have thus been counted worthy.

I want to say to the parents and the bishops of any of our missionaries who may be here, that they send you their love. May I suggest to you bishops if you could occasionally write a letter to any of them, it would give them great comfort and joy. One of our elders who has been in the field nearly two years said, "I have had one letter from my bishop, and oh, how I prized it. If I could have had more I am sure I would have thought that he was more interested in my work." These elders and these lady missionaries, God bless them, are doing a marvelous and a wonderful work, and we are undertaking in our humble way to teach them true character and glorious ideals.

Sister Daynes is doing a marvelous work with our Relief Society sisters. We have some six hundred women of the Church who are industriously undertaking to follow the ideals of the Relief Society work. When Sister Daynes goes into their midst she goes like an angel of peace, carrying her message of love and stimulation that builds faith and helps glorious motherhood.

May God bless you all, I pray in the name of Jesus Christ, Amen.

ELDER BRYANT S. HINCKLEY

President of the Northern States Mission

It is never a commonplace task to speak in this historic house. I have spoken here before, but not as a missionary; perhaps my brief experience would not entitle me to speak as such now. Going away has given me a better appreciation of some things than I had before.

During my brief absence I have seen thousands of people but I have never met any people who seemed quite so satisfied with their surroundings, with their homes, with their religion, as you seem to be.

I have always been interested in missionary work. My interest in the past has been focused largely upon the effect this work has upon young people. In common with you I have seen a great many young men, undeveloped and inexperienced, untouched with the refining influence of the truth, go on missions, and return with a new light shining in their eyes, radiating a new influence, with something working in their hearts which has brought about a marvelous transformation in their lives. Missionary experience makes a contribution to a boy's character, to his faith, to his development, that nothing else seems to make. The ingenuity of man never devised a plan for the development of young

men and women quite comparable to the missionary work of the Church. I doubt if the Church engages in any other activity that brings to it such a constant vitalization as the missionary work does.

The Northern States Mission is made up of a section of the United States that is both rich and populous. The Church in its infancy was cradled in these states. The cradle was rocked so violently that only the hand of providence saved it. It is gratifying to know that the weary feet of our people never rested upon a spot that was not made greener thereby.

One of the fundamental obligations resting upon this Church is to preach the Gospel to the world. This is indeed a high commission, a great and exalted calling, but the second obligation, that of living our religion, is still higher and greater. I recently heard a young missionary in one of the large cities of the East sketch in outline the organization of the Church, its plan for solving the social and economic problems that vex and distress the world. At the conclusion of the meeting a man said to me, "How does it work out? You must live in a marvelous community." That is the test to which the Church must be subjected. How does it work out? My brethren and sisters, if we have faith enough to live the plain principles of our religion, to practice what we have been taught all our days, we are destined to become the pride and glory of the earth. If we care for our poor a little better than other churches do; if the youth of this Church enjoy greater opportunities, if they grow up untouched by sin, uncontaminated with the wickedness of the world; if we are distinguished for our honesty, our sobriety, our industry; if we do actually live a little longer; if our lives are a little happier—then we have no need to fear! No bigotry can defeat us, no malice can stay our progress, no hatred can destroy us. Philosophers, educators, statesmen, and thinkers will come from afar to see how we do it. This is the day of demonstration. 1700 missionaries may preach this Gospel loud and long, far and near, but they can never preach it with the convincing power that we can do by living it. We belong to a great Church. God help us to honor it, to declare its message to the world and to vindicate in our daily lives its advantages, I humbly pray in the name of Jesus. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

What a blessed thing it is to live in this beautiful world! I wonder how well we appreciate the great privilege that is given to us in the span of human life. What an opportunity it affords to every one to accomplish something that will be for our eternal welfare! God has ordained that we should have this earth-life experience. What a beautiful world he has made for us in which to dwell! How grateful we ought to be! When we contemplate the beauties of it and look out into the world, and especially at this time of the year, when the springtime is approaching and the buds begin to swell, and leaves

to unfold, how my heart thrills with the beauty of this natural world in which we live, and my heart goes out in gratitude to my Heavenly Father for the span of human life. He has been good to me and extended the years of my life very greatly.

My father used to say, when he had attained the ripe old age of seventy years, "Now I have attained the allotted age of man, three score years and ten, what years I may yet live are borrowed time." From that we might suppose, from a life insurance point of view, that it would be lopped off from somebody else's life. He lived some six or seven years after that allotted time. It has been my privilege to go nearly twelve years already beyond the allotted age of man, and I feel grateful, and I have the hope in my heart that I may devote the years that I may yet live in the service of God, in the building up of his kingdom here upon the earth, this beautiful earth. this beautiful world in which we live, and that I may be full of admiration and gratitude for the beautiful home which God has made for us.

I am not blind to the fact that there are some things which greatly mar the beauty of the world in which we live, and that mar our happiness, not coming from God, however, but from those who inhabit this beautiful world. We read in the newspapers of the terrible crimes that are being committed, executions of judgment for heinous crimes. We read of the terrible things that are happening all around us—murders, robberies and other offenses; of wars, and rumors of wars. We read of the great nations on the verge of war. What is the reason, and why should these things be in this beautiful world? Why cannot the children of God dwell on it in peace and in harmony, and enjoy the great privileges and the great blessings which God gave to us when he made this world to become our habitation for the span of human life, during which period we are to be tried?

The Lord purposes that we should be tried, and therefore it has become necessary in order to bring about the purposes of the Almighty that there shall be opposition to the will of God. God wills that we shall do right, that we shall live in peace and harmony together. God wills that we shall live righteous lives, that we shall love him and keep his commandments. But the devil came also, and he was permitted to come, and he exercises an influence upon the children of God, and leads them away from God; hence the confusion, hence the wickedness, hence the strife, the wars, and rumors of wars, and all the wickedness that we see round about us. Does the Lord will that, or does he not? What is the occasion of this life, and why are we subjected and placed in a position where we have to witness these things, and hear of them, and where we have to come under the temptations? Because the Lord deemed it necessary that there should be opposition in all things in order that we might be tried.

When he placed our first parents in the Garden of Eden he planted in the east of Eden a wonderful garden, with wonderful trees

growing there, and he took the man that he had made out of the dust of the ground and placed him in this garden. He saw that it was not good for the man to be alone, and so he made a helpmate for him and placed them in this garden in which these wonderful trees had been planted, that would supply all their bodily requirements; all that they had to do was to stretch forth their hands and obtain the things that were needful for their welfare. In the midst of that garden God planted also two very marvelous trees, the Tree of Knowledge of Good and Evil and the Tree of Life. They were somewhat different in their nature from other trees. I do not know just what fruit was being yielded upon those other trees. There may have been pear trees, apple trees, etc., but one thing we are quite sure about, there must have been a fig tree, as we read further in regard to the products of that tree. But the fruit of the Tree of Knowledge of Good and Evil was something different, not like the apple or the pear, it doesn't partake of that nature at all.

Just as a pear is the fruit of a pear tree, or the peach or the apple is the fruit of the peach or the apple tree, so too is Knowledge of Good and Evil the fruit of the tree that bears that name. And Life, by which I mean eternal life, is the fruit of the Tree of Life. A tree is known by the fruit it bears, and "by their fruits ye shall know them." That is the nature of every plant that grows.

And now then, this wonderful tree of Knowledge of Good and Evil. Why should there be opposition to the will of God? Because light has come into the world and with that light comes responsibility, the free agency of man, because we had to choose between good and evil, having partaken of the fruit of the tree that bears that name. How could we choose between good and evil if it were all good? Hence the necessity for opposition to the will of God, and the devil came also and lured them away from God, and they broke the law of heaven.

What is the law of heaven? Obedience to the will of God, for "man shall not live by bread alone, but by every word that proceedeth forth from the mouth of God." Obedience, then, is the first law of heaven. Partaking of the fruit of the Tree of Knowledge of Good and Evil of course was forbidden, not because it was undesirable, not because there was anything in it of itself that was wicked, not by any manner of means. For how could we be saved unless we had that knowledge of good and evil? How could we choose between the two? Impossible. Therefore the opposition came and we must be proven as to whether we would do all things whatsoever the Lord God should command us to do. Obedience to the law of heaven is an essential condition of salvation, and an essential condition in heaven.

I sometimes think of this world and compare it with what it was before the curse of the Almighty came upon it in the Garden of Eden, where everything was beautiful and everything was peace and tranquility, the lion and the lamb lying down together, and all was

harmony. It must have been beautiful indeed. It is referred to in the scripture as "the garden of the Lord." Isaiah tells us: "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (Isa. 51:3.) Surely then the Garden of Eden must have been beautiful, a little heaven on earth. It was Paradise.

Adam and Eve violated the law of heaven by breaking God's commandment and hearkening to the devil, and therefore they were driven out of Eden. Shall the devil rule in heaven? Why did the Savior teach us to pray: "Thy kingdom come, thy will be done in earth as it is in heaven"? Whom shall we obey? God or the devil. Whomsoever ye list to obey his servant ye are. Such then was the Garden of Eden. But on account of disobedience the Lord cursed the earth—not Adam and Eve—he cursed the earth for their sakes. No longer could they stretch forth their hands and get without effort the things that they needed. No, they must earn their living by the sweat of their brow. There were no thorns or thistles there at the beginning. Now Adam must earn a livelihood on this earth under the curse that was placed upon it, with thorns and thistles to contend with, and many other things that they had to contend with under the curse which God had put upon the earth for their sakes.

Are we to regard this early episode in the history of our race as a calamity? No! indeed! Was the fall of Adam in reality a misfortune? Again no, indeed! For, as we read in the Book of Mormon, if Adam and Eve had not transgressed there would have been no progress but they would have remained forever in the same state in which they were then first created—in a perfect state of innocence, "having no joy, for they knew no misery, doing no good, for they knew no sin." Therefore to bring about the eternal purposes of God in the end of man it was found necessary that there should be opposition. And furthermore there would have been no children and hence we would have been deprived of our golden opportunity of living upon this beautiful earth, this probationary period, the span of human life. But the Lord desires that our eyes shall be open, that we shall have knowledge of good and evil, and therefore we are exposed to them, and blessed are we if we will choose the good and reject the evil. We do not have to do the wrong; we should do the right, and if we do the Lord is bound, under the covenant that he has made with us. If we shall do all things whatsoever the Lord our God shall command us, there shall be glory added upon our heads forever and ever. That is the promise; it is God's covenant. We are a covenant people, and that covenant has been restored to the earth with the restoration of the glorious Gospel of Jesus Christ our Lord, and all things whatsoever the Lord our God shall command us are embodied in that glorious Gospel of the Lord Jesus Christ.

Obedience, then, to the Gospel of the Lord Jesus Christ will

entitle us to eternal glory, worlds without end. That is the promise. The Lord keeps his covenants. Men do not always keep their covenants. What a wonderful thing this covenant is that the Lord has made with us!

What is a covenant? If you will look at your dictionary you will find that it is defined as an agreement between two persons or parties. Sometimes those agreements are made between nations, and then they are called treaties, and they are usually entered into by being signed by the executive heads of those nations or governments and then ratified by their legislative bodies. Such are the treaties that are made with the nations. They are intended to be solemn pledges whereby they bind themselves with one another to make good the agreements they enter into with each other. What a terrible shock it was during the World War to hear the ruler of one great nation refer to his solemn treaty as "a mere scrap of paper," but in these later days we are getting used to that, and these dictatorial rulers of many great and wonderful nations are treating their solemn treaties like mere scraps of paper; but they should not be so treated, they should be solemnly and truthfully and faithfully kept. Between individuals we draw up an instrument and we sign it, and have it signed, sealed and delivered in the presence of witnesses, and then go before a notary public or a justice of the peace and make oath in order to make it binding, and in order that it may be still more so, laws are passed imposing penalties for breach of contract. These are in the nature of covenants which men make with their fellow men.

What must we then think of a covenant where God himself is the party of the first part? Such a covenant God has made with every one of us. He has entered into an agreement with us. If you will do all things which the Lord your God shall command you; if you will do his will, you shall have glory added upon your heads forever and ever. That is the pledge, and God keeps his covenant and we should do the same.

How do we enter into that covenant? Not by signing a written instrument. True. But in a most impressive manner and a most authoritative manner. The Lord commissions his servants, bestows upon them his priesthood and authorizes them to perform sacred ordinances, the same as if he had signed it in person. They call attention to the necessity of following the Lord Jesus Christ and obeying his Gospel, doing all things whatsoever the Lord shall command us. That is the contract, and we enter into it in a most solemn way. What is the formality of it, if not by writing with pen and ink? It is by baptism by immersion for the remission of sins. What a wonderful and impressive formality! Could anything be more so? In baptism by immersion we symbolize both death and life, for as the Apostle Paul explains: "We are buried with Christ by baptism into death and brought forth out of the watery grave in likeness of his glorious resurrection. This is also symbolized in the story of the Garden of Eden and the two marvelous trees that were planted in the midst of

the garden—the Tree of the Knowledge of Good and Evil concerning which God commanded “Thou shalt not eat of it, in the day that thou eatest thereof thou shalt surely die.” Therefore, for sin, death. The other tree—the Tree of Life—eternal life, God’s greatest gift to man, which will come to those who do his will. Again as the Apostle Paul tells us: “For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6:23.) All this is symbolized in the holy ordinance of “baptism by immersion for the remission of sins,” and this is valid only when performed by one who has been duly commissioned of Jesus Christ the Lord. After this it is ratified by “the laying on of hands for the gift of the Holy Ghost” by one having authority, just as Peter declared on the day of Pentecost: “For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call.” This is the seal of the covenant by which it is ratified and those receiving it are confirmed members of his church.

May the Lord help us to be true to the covenants we have made with him in the waters of baptism, and so to live that we may have those glorious blessings in this beautiful world, when it shall be renewed and receive its paradisiacal glory, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I wish again to thank this wonderful choir for being here and for so thoroughly inspiring us with their music.

An anthem, “The Heavens are Telling,” (Haydn), was sung by the Choir.

Elder Danford M. Bickmore, President of the Hyrum Stake, offered the benediction.

Conference adjourned until Sunday, April 5, 9:30 a. m.

SECOND DAY

MORNING MEETING

Sunday morning, April 5.

As a prelude to the third session of the Conference a program of choral and organ music was rendered by the Tabernacle Choir and Organ from 9:30 to 10:30 a. m., which program was broadcast by radio throughout the United States and Canada over the Columbia Broadcasting System’s network, originating over Station KSL, Salt Lake City.

As the time approached for commencing the broadcast every available seat and space in the great Tabernacle auditorium and galleries was occupied, and in addition thousands of people assembled on the

Temple Square and in the large Assembly Hall immediately south of the Tabernacle, where, by means of amplifying equipment they listened to the musical program and the Conference proceedings as they were broadcast from the Tabernacle.

The following program was broadcast:

"The Spirit of God Like a Fire is Burning" (Phelps)—Choir.

"Hymn" (Wely)—Organ.

"O Thou from Whom all Blessings Come" (Tschaikowsky)—Choir.

"The Holy City" (Adams)—Organ.

"Say Watchmen, What of the Night" (Sullivan)—Choir.

"Sweet is the Work" (McClellan)—Organ.

"O Great is the Depth" (Mendelssohn)—Choir.

"The Voice of God Again is Heard" (Stephens)—Choir.

"Deep River" (arranged by Frank W. Asper)—Organ.

"Holy Art Thou" (Handel)—Choir.

"Pilgrim's Chorus" (Wagner)—Organ.

"Home Sweet Home" (Bishop—arranged by J. Spencer Cornwall)—Choir.

"Abide With Me" (arranged by Frank Asper)—Organ.

"Rise Up, Arise" (Mendelssohn)—Choir.

The Choir was conducted by J. Spencer Cornwall. Organ accompaniments and organ solo presentations were played by Frank W. Asper.

At the conclusion of the foregoing broadcast, at the request of President Heber J. Grant, the congregation and Choir sang the hymn, "O Ye Mountains High."

Elder Arthur Winter offered the invocation.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

It is a privilege and also a great opportunity to stand here before you and look at this vast audience, this mighty horde which has come from a very small beginning. God has directed and has chosen the men who should lead and guide this work up to the present and to this very day.

In the conditions in which we find ourselves situated it is very fortunate at least that we can look back and trace with an honorable hand the advancement of our people from the beginning of this Church. No other spot on the earth has such religious gatherings as this. In no other place may we find such a united, wonderful people. No place on this footstool of God are there hearts raised in praise to their Heavenly Father for the mercies and the blessings they receive, equal to the fervor and sincerity which we have here today among us.

It is a strange thing that having come in poverty and toil and in trial into these valleys, our fathers, even as did the Lord Jesus Christ, passed through a period of suffering, trial, tribulation and prepara-

tion for the work which was to come to their children, even to us. Even as Jesus Christ was forty days and forty nights in the wilderness without food, so did our fathers go many years in trial and anxiety to prepare that of which you and I are recipients and for which we stand ready to give our service, unto the work of the Lord Jesus Christ.

You will recall that Moses, speaking to his people said: "And I have led you forty years in the wilderness; your clothes are not waxen old upon you and thy shoe is not waxen old upon thy foot." Even so today we can see by this great assembly that the truths of the teachings of Christ and the masterful things which have been given to us by our fathers have not waxed old upon us.

There came to me a day or two ago a message from New Zealand, that land "way down under." I would like to read it to you because a cablegram from that people is rather a unique thing, particularly because I received it a day before it was sent. They are just beyond the 180th meridian and about 38 degrees south of the equator. This cablegram was sent from Dannevirke, New Zealand, and says:

"Conference assembled at Tahoriti. Huge concourse, both Maori and European send greetings. Wonderful spirit. (Signed) New Zealand Saints."

This is the spirit which actuates all the people of the Church of Jesus Christ the world over, the spirit which is breathed everywhere by you. Your sons and your daughters have traveled the highways in all the principal cities of the world. They have acquired the culture, the art, and the refinement of all nations and all countries, bringing back with them as they do to this great hive of humanity, which we have here today, their knowledge and their power.

It is plain to see that we as a people, blessed as we are by our Heavenly Father, should be the people to lead out in all noble, praiseworthy enterprises. We should be the people who can and will conquer depression. We should be by our faith and by our love and by our industry trained and taught to do those things that bring happiness and joy into the hearts of mankind.

Just one thing more and I think my ten minutes will be up. In a statement made by Herbert Kaufman he says: "The new era has cancelled the lie of vested right. Position and assured status can no longer be inherited. The millions have at last overtaken the thousands. The sons of service are standing shoulder to shoulder with the sons of privilege. The barrier is down,—this is the day of equal chance—when any man may have what he wills if he possesses the strength to reach it."

God grant that we may possess that strength, that faith, to reach our own individual and collective ideals in the wonderful work in which we are engaged, I pray in the name of Jesus Christ, Amen.

CHURCH OF THE AIR BROADCAST

At 10:50 a. m. Conference proceedings were interrupted to prepare for the Church of the Air broadcast which commenced promptly at 11:00. This program, presented on the Columbia Broadcasting System's regularly scheduled Church of the Air series, was released by more than seventy important network stations throughout the United States and Canada and was carried by short wave to Europe and other countries. The radio announcer was Richard L. Evans.

The program opened with the Choir and congregation joining in the singing of the hymn, "How Firm a Foundation."

- PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*HAPPINESS AND STRENGTH OF CHARACTER FOUND IN LOSING SELF FOR
THE GOOD OF OTHERS

All mankind desire happiness. Many also strive sincerely to make the most and best of themselves. Surprisingly few, however, realize that a sure guide to such achievement may be found in the following declaration by Jesus of Nazareth: "Whosoever will save his life shall lose it: And whosoever will lose his life for my sake shall find it."

A SIGNIFICANT PRINCIPLE

This significant passage contains a secret more worthy of possession than fame or dominion, something more valuable than all the wealth of the world.

It is a *principle* the application of which promises to supplant *discouragement* and *gloom* with *hope* and *gladness*; to fill life with *contentment* and *peace* everlasting. This being true its acceptance would indeed be a boon today to this distracted, depression-ridden world. Why, then, do men and nations ignore a thing so precious?

Is the truth in the paradoxical statement, losing one's life to find it, so elusive that mankind cannot grasp it? Or is it so in conflict with the struggle for existence that men consider it impractical?

Even so, the fact remains that He who is "The Way, the Truth and the Life" has herein set forth an immutable law, obedience to which will ameliorate those social and economic conditions in which "Man's inhumanity to man makes countless thousands mourn."

Specifically stated, this law is, "*We live our lives most completely when we strive to make the world better and happier.*" The law of pure nature, survival of the fittest, is, *self preservation at the sacrifice of all else*; but in contrast to this the law of true spiritual life is, *deny self for the good of others*.

The Church of Jesus Christ of Latter-day Saints accepts as fundamental this law of life. Faithful members thereof are convinced that

only in its application can true happiness be found or a truly great character be developed; and they believe with Emerson that "character is higher than intellect—a great soul will be fit to live as well as to think." To them, also, the safety and perpetuity of our nation depend upon the character-building, law-abiding individual.

SERVICE TO OTHERS

Therefore, in the heart of every true Latter-day Saint the voice of the Lord is ever whispering this recorded revelation:

"Remember the worth of souls is great in the sight of God;"

"And if it so be that you should labor all your days, and bring save it be one soul unto me, how great shall be your joy in the kingdom of my Father!"

With this end in view, 50,000 men and women, serving willingly without salary, offer every week to over 500,000 children and youth instruction and guidance in character-building and spiritual growth. In addition to this army of officers and teachers, 185,000 men ordained to the priesthood have accepted the obligation to devote their time and talents as far as possible to the scattering of sunshine, joy, and peace among their fellowmen.

In all such efforts these men and women are but actuated by the high ideals of the prophet of the 19th century who, exemplifying the teachings of Christ said, "If my life is of no value to my friends, it's of no value to me."

Never was there a time in the history of the world when the application of this principle was more needed. Therefore, let sincere men and women the world over unite in earnest effort to supplant feelings of selfishness, hatred, animosity, greed, by the law of service to others, and thereby promote the peace and happiness of mankind.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

FAITH, BELIEF AND KNOWLEDGE OF THIS CHURCH CONCERNING JESUS CHRIST

I wish to state the faith, the belief, and the knowledge of the Latter-day Saints regarding Jesus of Nazareth.

CHRIST, THE CREATOR OF THE WORLD

We accept literally the words of John concerning the Christ: "In the beginning was the Word, and the Word was with God, and the Word was God." The Christ has declared in our own day: "I was in the beginning with the Father, and am the Firstborn."

We also accept John's declaration that Jesus Christ was the Creator of the world, that "all things were made by him, and without him was not anything made that was made."

We believe that in a great council in heaven held before the world was, Satan proposed one plan for creating and ruling the world and its progeny, and that Christ proposed another; that Satan's plan was rejected, as taking away the agency of man, and Christ's was accepted as keeping man's agency.

We believe that in obedience to the Plan, Christ created the world and all that in it is, first spiritually, then temporally, and that in this work of creation he acted as one of the Great Trinity of three distinct personages, the Godhead, the Father, the Son, and the Holy Ghost.

PERSONAL APPEARANCES TO MAN

We believe that following this creation, the Lord from time to time showed himself to man, either in person or in vision, or dream, or by speech, beginning even with Adam, and later to Enoch, Noah, Abraham, Moses, Samuel, Daniel, and others on the Eastern hemisphere, and to many prophets on the Western continents; that on this hemisphere, in one of the most glorious theophanies of all time, the Lord showed himself, before his birth, to the brother of Jared, the man of greatest faith to his time, saying: "Because of thy faith thou hast seen that I shall take upon me flesh and blood." "Behold, this body, which ye now behold, is the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh."

CHRIST'S BIRTH AND ATONEMENT

We believe that in the Meridian of Time, Mary the virgin gave birth to Jesus, the Only Begotten of the Father, in very deed and fact the Son of God; that Jesus was crucified upon the cross; that he was buried and lay in the tomb till the morning of the third day when he was verily resurrected from the dead—that is, his spirit and his body reunited and he rose from the tomb a perfect, glorified, living soul, that thus Christ atoned for Adam's fall from which man is so redeemed, and that all men will by reason of that atonement be resurrected—that is, the body and the spirit of every person born into the world will at some time after death, and in the due course of the Lord, be reunited, thus fulfilling Paul's saying: "As in Adam all die, even so in Christ shall all be made alive."

We believe that except for this atonement of Christ for the fall of Adam, man would, through all the eternities, have remained under the penalty of the mortal and spiritual death brought upon the human family by Adam.

We thus believe Christ to be in the full, true, and most literal sense, the Creator of the world, one of the Godhead, the Only Begotten of the Father, the Son of God, the promised Messiah, the first fruits of the resurrection, the Redeemer of the world.

A GLORIOUS MANIFESTATION IN THIS DISPENSATION

We believe that some eighteen hundred years after the Son's death and resurrection, the Father and the Son, two glorified personages having human form, appeared to a boy fourteen years of age, even as the Lord came of old to the child Samuel in the Temple; that the Father, pointing to the Son said: "This is my beloved Son. Hear him;" and that the Son, responding to the lad's inquiry as to which of the many sectarian creeds were right, told the lad that none of them was right, and that he should join none of them.

We believe that through the instrumentality of this same lad, Joseph Smith, grown to maturity, the Lord restored to earth the true Gospel and the priesthood of God which had been taken from the earth because of the transgressions of men.

Hundreds of thousands of Latter-day Saints, living and dead, have proclaimed their absolute knowledge of the truth of every declaration I have made; some of them have sealed their testimonies with a martyr's blood. To the testimony of the humblest of all these, I wish in humility to add my own.

A vocal solo, "The Seer," was sung by Harold H. Bennett.

PRESIDENT HEBER J. GRANT

FUNDAMENTAL BELIEFS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS

In thinking seriously of the economic condition of the world, I am convinced without doubt, that a revelation in the book of Doctrine and Covenants, known as the Word of Wisdom, given by the Lord, the Creator of heaven and earth, to the Prophet Joseph Smith over one hundred years ago, would solve the economic problems not only of our country but of every other country, if it were obeyed by the people of the world.

FOR OUR TEMPORAL SALVATION

This Word of Wisdom teaches the Latter-day Saints to refrain from the use of tea, coffee, tobacco, and liquor, and part of it reads as follows:

To be sent greeting: not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures ;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass them by, as the children of Israel, and not slay them. Amen.

THE CONSTITUTION SHOULD BE MAINTAINED

Another thing that is needed is to maintain the Constitution of our country, and I now have pleasure in reading a declaration by Joseph Smith regarding the Constitution :

The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.

GOVERNMENTS AND LAWS IN GENERAL

I read from a declaration of belief regarding governments and laws in general, adopted by unanimous vote of a general assembly of the Church over one hundred years ago :

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

* * * * *

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

THE PROPER EXERCISE OF THE PRIESTHOOD

The leading officials of the Church of Jesus Christ of Latter-day Saints have been accused of exercising unrighteous dominion, because of the priesthood they hold. Joseph Smith was sentenced by a court martial to be shot the following morning, and General Alexander W. Doniphan refused to carry out the order of his commanding general, and said that it was cold-blooded murder. This frightened the general in command of the mob, who were expelling our people from the State of Missouri; so they imprisoned the prophet and others in Liberty jail, and while there he received from the Lord one of the most wonderful revelations ever given to our people, regarding the exercise of the Priesthood, and I have pleasure in quoting part of it :

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity toward all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

QUOTES ARTICLES OF FAITH

I quote the eleventh, twelfth, and thirteenth articles of faith of the Church of Jesus Christ of Latter-day Saints:

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul: We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things.

I close my remarks by bearing my testimony to the world that I know, as I know that I live, that God lives, that Jesus Christ is his Son, the Redeemer of the world, who came to the earth with a divinely appointed mission to die on the cross for the sins of mankind. And I bear my testimony that I know that Joseph Smith was a prophet of the true and the living God.

A duet, "An Angel from on High," was sung by Ida M. Hepworth and Claudius Doty, the Choir and congregation joining in the chorus.

As the concluding number on the Church of the Air broadcast the congregation sang the hymn "Doxology," an invitation having first been extended by the announcer to any of the radio audience who cared to do so to join in the singing of this hymn.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

I have been inspired, as I am sure you all have been this morning, in the privilege we have enjoyed in these two broadcasts and the messages

that have been delivered. I most earnestly desire that I may continue in the same good spirit.

FULL SIGNIFICANCE OF EVENTS NOT ALWAYS REALIZED

I have been deeply impressed by reason of recent visits to some of the missions of the Church that we are making history fast. I am also impressed that we are often so close to great and important events we do not always realize their full significance. I have been further impressed that it is impossible for one generation to pass correct judgment upon men or measures, for one generation has often been wrong, has condemned the teachers of truth, whereas the generations that have followed afterwards have vindicated those who have been so condemned. I have discovered however in my study of the past that time is ever on the side of right and truth, and the judgment of time is always correct, for time dethrones error and falsehood, and time elevates to their right place truth and the teachers of truth.

TIME'S VINDICATION OF A COURAGEOUS MAN

Let me give you a few instances that have greatly impressed me. It was my privilege a few months ago to stand by a monument in Richmond, Missouri, erected by the State of Missouri to this distinguished gentleman to whom President Grant has referred—Colonel Alexander William Doniphan. It is true that an official of the State of Missouri, acting undoubtedly under the instruction of the Governor of that State, issued an order for the execution of the Mormon prophet, and it is also true that General Doniphan defied his superior officer and refused to execute the order, saying that it would be nothing short of cold-blooded murder, and that if anyone else undertook to execute that order he would be a witness against him in the courts of justice.

I have searched the records and fail to find that General Doniphan was ever court-martialed for defying his superior. He espoused the cause of justice, and time has vindicated him, for the State of Missouri whom he defied has erected on the public square at Richmond a magnificent monument to General Doniphan, and upon it are written these words:

Colonel Alexander William Doniphan was of immense stature, noble appearance, brilliant parts, fearless, of great moral courage, sanguine, faithful, just, poetic in temperament, a champion of the downtrodden, eloquent beyond description, and without doubt entitled to be classed among the great orators and lawyers that ever lived.

Time vindicated him.

TIME'S JUDGMENT UPON ANOTHER

What did it do to the man whom he opposed, who inspired this persecution and who ultimately signed the exterminating order that drove the entire membership of the Church in the State of Missouri

out of the State itself? You will find a marker erected over the grave of Lilburn W. Boggs, the man who lifted his hand against the Prophet and who drove the Church from the State of Missouri. It is erected in the little village of Napa, California, on an ill-kept and almost forgotten grave. In a small cemetery near the town of Napa, some forty-three miles north of Oakland, lie the remains of the Governor of Missouri who declared that the Mormons would perish on the plains, and naught but their bleaching bones would remain. He also in his exterminating order said: "The Mormons must be treated as enemies and must be exterminated and driven from the State, if necessary, for the public good." And time has passed judgment upon him, has relegated him into an almost unknown grave, and no honor or glory is attached to his name.

THE CASE OF STEPHEN A. DOUGLAS

I visited Springfield on a recent trip through the Northern States mission with President Bryant S. Hinckley, and was reminded again of the action of two of Illinois' famous sons. One of them while a candidate for the presidency of the United States was asked what he would do with the Mormon problem—for it was just at that time that the runaway judges from Utah had circulated their falsehoods and had stirred up prejudice against our people, which ultimately brought Johnston's army to Utah—and Stephen A. Douglas, the little giant of Illinois, said that if he became President of the United States he would "apply the knife to this pestiferous cancer on the body politic and cut it out to the very roots, and sear it over with a red-hot iron."

He was reminded, when his speech reached Salt Lake City, of a conversation he had with Joseph Smith when Douglas was an almost unknown country lawyer, in which the Prophet told him that the time would come when he (Douglas) would be a candidate for the presidency of the United States, and he warned him that if at that time he lifted his hand against Joseph Smith or his people he would feel the hand of Almighty God; and he was warned to beware lest the judgments be fulfilled upon his head. But he did not desist. He went on in his own self-laid course to defeat, failing utterly. Though his own party's candidate for the presidency in the previous election had been eminently successful, Douglas was a miserable failure, and within a year died at the very prime of his life, a broken-hearted, disappointed man.

I have failed to find in my search a conspicuous monument erected to Stephen A. Douglas. Time dealt with him.

LINCOLN AND THE MORMON QUESTION

His opponent was that wise, judicious, great patriot, Abraham Lincoln, who when asked "What would you do with this Mormon problem?" is reported to have said: "When I find in the field a tough stump, instead of spending my time trying to remove it, I usually plow around it. That is what I will do with the Mormon problem. I will

just plow around it." He went to victory, to honor, to fulfil his mission, and not only the State of Illinois, but the nation itself has erected to the great Lincoln the finest monument ever built to mortal man.

TIME A FRIEND TO TRUTH, AN ENEMY TO FALSEHOOD

If there were time sufficient I could tell you the story of others, not only from among those outside the Church, but those who apostatized and left it and lifted their hands against it. Not one of them has won honor and glory through his efforts, but time has leveled him to his proper place. I could tell you the story of countless thousands of humble men who lent their hands to the building of this, God's work, and have been lifted up beyond the plane on which they and their ancestors have traveled for generations, to a place of power and influence and intelligence and understanding that the generations before them never knew.

This is true today as it was when uttered long ago, that the Gospel of Jesus Christ is a savor of life unto life to all those who subscribe to it, and death unto death to all those who oppose it. If, therefore, the testimony of Joseph Smith and the testimony of his successors had not been the truth, it would have been discovered before now, for time is moving more rapidly than ever before to pass its judgment upon men—for we live in the age of the greatest light and learning and knowledge the world has ever known, and error is detected much easier and more quickly than ever before. If these declarations that we make were not true, time would have dissolved this church, and it would have passed away before this day. Time is vindicating misunderstood men; time is vindicating their teachings and supporting them. And that the life and practices of the people who subscribe to these teachings are rising and shining in such a way that they attract the attention of the world elsewhere makes my heart rejoice.

THE COURSE WE SHOULD FOLLOW

My brothers and sisters, in the light of all this, what shall our course be from here on? There is a time in the life of every man, and nation, when we stand at the crossroads. We are today, many of us, uncertain where to go and what to do. My plea to every Latter-day Saint is: If you do not know it, get a knowledge and testimony in your heart that God lives and that Jesus is the Christ, and that Joseph Smith is a prophet of the true and the living God. There is ample evidence to satisfy any honest investigator; no one needs to say it cannot be demonstrated nor discovered. And then I plead with you to have patience with your problems whatever they are, economic or otherwise; be patient and be faithful, don't be swept off your feet by every wind of doctrine that would lead you hither and thither. Don't imagine that the schemes of men that hope and seek to solve the economic problems of the world are a substitute for that which God has given, for that which he has given this Church will stand when all the theories and schemes of men will fail.

THE PATH TO GLORY AND EXALTATION

I know as I know that I live that God is still with this work ; that it is the truth ; that the light is in the ship ; that the pilot is not asleep. The dogs have barked, but the caravan, the Church of the living God, has gone forward in the past as it shall go in the future grandly on to its destiny. God help us to stay on the ship ; God help us to do our part and to keep from everything that would lead us from the main path, which if we continue to travel in shall bring us to glory and exaltation, and make the ends of the earth come to learn of your ways and walk in your paths, for time's testimony and judgment having been pronounced upon this Church approves it, applauds it, and it shall stand. God help us to stay with it, I pray in the name of Jesus Christ. Amen.

ELDER ELIAS S. WOODRUFF

President of the Central States Mission

I hope to be able to bring to you a brief report of some of the things that are occurring in the Central States mission. I am sure they will be interesting at least to the parents of the missionaries who are laboring there.

We are in the center place of Zion—a land that was dedicated by the servants of the Lord for the gathering of his people and from which the word of the Lord should go forth to all the earth. However, in the process of time and because the people were not able to live up to their responsibilities, the Lord decreed that his word should go forth from some other place. Today it is going forth from this place. Nevertheless, in one sense, the word of the Lord is also going forth from the very center place of Zion in that literally millions of tracts and pamphlets are being sent from the Zion Printing Company to missions all over the world.

The thought that I want to express, if I can, the Lord helping me, is this : That the great and marvelous work in which we are engaged, and which is characteristic of every mission of the Church and is not peculiar to any one mission, is the work of the Lord—and not of man. He indicated many years before he came in the flesh that in the latter days there should go forth a book, and that in that time he would perform a marvelous work and a wonder, because the wisdom of wise men should perish, and the understanding of prudent men should be hidden ; but the Lord himself should be exalted.

I mention this because I have great comfort in the thought that even as great as our responsibility is in our mission, as in all the missions, we are not depending upon our own wisdom or our own strength to accomplish the work to which we have been called. I believe the parents of the missionaries will be comforted in the thought that their sons and daughters who have given themselves to the ministry of the Church

go out under his inspiration and his protecting care. There are so many instances that indicate that God overrules all things for their blessing and benefit that might be related, but time will not permit.

Here is an interesting experience: One of our missionaries, Elder Howard Wardle, broadcasting from a radio station in a small town in Arkansas, left his program after it was finished, picked up his grip and started for his next destination. Coming out on the main highway, he was invited by a gentleman passing by to ride in his automobile. As soon as he took his seat in the automobile, the man said: "I have just enjoyed a very interesting experience. I have a radio in my car and I have listened to a broadcast by a young Mormon elder. It was one of the finest and most delightful programs I have ever listened to." And the missionary replied, "Well, I am the one who did the broadcasting."

You can imagine the pleasure they had in the conversation that ensued. The Lord does bring about some very unique things which indicate that his power and his blessing are over his people.

May I say just a word about a remarkable incident pertaining to the Book of Mormon. This, I think, is typical of many.

Recently in one of our small Sunday Schools, a little boy whose mother was not a member of the Church came to enjoy the school. When he returned home he looked up into the face of his mother and asked: "Mother, who is Jesus Christ?" His mother was astonished and thought to herself, "Is it possible that I have never told my little boy who Jesus Christ is?"

She asked: "Where did you hear about him?"

"At the Mormon Sunday School," he replied.

She decided she would go to the Sunday School. During the course of the exercises she heard something about the Book of Mormon. She asked the elders, "What is this book?" and they told her.

"Do you allow people to read it?"

"Yes, indeed, we welcome them to read it. Would you like to borrow one?"

"Oh, I would like to," she said.

She took the book home, read it and came back with this testimony: "I have never been able to understand the Bible and, therefore, have never been particularly interested in religion, but after reading the Book of Mormon carefully and prayerfully, I find that I understand the Bible."

I have heard that testimony offered, in many forms, many times by different people—and so, my brethren and sisters, I have this thought to suggest to you: Read the Book of Mormon. You will enjoy the Bible more if you do. Let your neighbors read the Book of Mormon, and they will love the word of God.

May the Lord bless you. He is greatly blessing us in the Central States mission. We are grateful for his watchful and protecting care, and we bear our testimonies with gratitude that we know this Church is the true Church of God and that the men who preside over it are

his inspired servants and that we are, indeed, true messengers of his Church.

God bless you. Amen.

PRESIDENT HEBER J. GRANT

I was playing golf with the son of the late Governor of the State of Missouri, Mr. Crittendon, and he gave me a pamphlet in which he marked the record of a certain battlefield near Kansas City, and he said to me: "Mr. Grant, it might interest you to know that you are playing on your own property; the title to this golf links is in the Presiding Bishop of the Mormon Church."

TITLE BY ADVERSE POSSESSION

I was in Kansas City at the time for the purpose of delivering a lecture before the Chamber of Commerce, and in my remarks I quoted the Articles of Faith of the Church, and I announced that I held the title—or at least the Presiding Bishop of the Mormon Church did—to a little more than one-half the entire city of Kansas City, but lo and behold, I could not get any of that property because there is a law to the effect that adverse possession gives title to the person having such possession. But they cannot get a good abstract, as the title traces back to the name of Edward Partridge, Presiding Bishop of the Mormon Church.

Some day, perhaps, Uncle Sam, seeing that we paid our money for that land, may give us our money back, but I doubt it.

The Choir and the congregation sang the hymn, "God Moves in a Mysterious Way," after which the closing prayer was offered by Elder George F. Whitehead, President of the St. George Temple.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference convened at 2 o'clock p. m., Sunday, April 5.

As was the case at the previous session, the Tabernacle auditorium and galleries were crowded to capacity, and thousands of people congregated in the Assembly Hall to the south of the Tabernacle, and on the Temple Block, where they listened to the Conference proceedings as they were broadcast from the Tabernacle.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, conductor, furnished the music for this session.

The Choir and congregation joined in the singing of the hymn, "Come, Come, ye Saints."

Elder David H. Cannon, President of the Hollywood Stake, offered the invocation.

PRESIDENT HEBER J. GRANT

We have received the following telegrams:

"Des Moines, Iowa.

Saints here enjoyed perfect reception of wonderful message in broadcast.

Mark Petersen."

(A member of the Board of the Genealogical Society of Utah.)

"New York City.

Stirring broadcast, unusual clarity, excellent quality. Congregation listened in Manhattan Chapel.

Roscoe A. Grover."

An anthem, "The Lord is my Refuge," was sung by the Choir.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. (Psalms 31:24.)

A FAR-REACHING BROADCAST

Before commenting upon the admonition expressed in this text, I desire to make brief reference to the Church-of-the-Air program rendered this morning.

The first time that it was my privilege to stand on the brink of the Grand Canyon of the Colorado, I was overwhelmed with a sense that I was not comprehending the magnitude of that great gorge. I had learned that it was over a mile down to what appeared to be a little winding stream, the mighty Colorado, and that the opposite wall was said to be 13 miles away, but I could not comprehend the majesty and sublimity of that mighty chasm. I think I had a similar feeling this morning when I saw over 10,000 people participate in the Church of the Air. I tried to visualize the potential audience that listened to your congregational singing, for there were probably ten million people in that potential audience. I am sure I cannot comprehend the significance of that great service. One thing though is clearly defined in my mind, and that is this: That we have greater responsibility than ever to learn

and to live the Gospel of Jesus Christ. We have greater tasks before us. The final work is not all done yet. You and I have the responsibility of taking advantage of these new and great opportunities to preach the Gospel, of making real new visions, and of bringing into the lives of Latter-day Saints and members of the world more blessed opportunities to know the way of truth.

COURAGE GIVES STRENGTH

We need courage to enter into those new realms; we need courage to meet our present situations and conditions, and that is why I have chosen the text, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

In this promise are two principles that should be cherished by every truly religious man—faith and courage. What is implied in this text? We know with assurance that the Lord is keeping faith with his people; therefore, let none despair, but take courage and their hope shall not be in vain. Faith in God, trust, confidence in our fellowmen, the courage of our convictions, will enable us eventually to achieve any righteous cause. Courage is that quality of the mind which meets danger or opposition with calmness and firmness, which enables a man to face difficulties that lie in his pathway to righteous achievement. It is different from fortitude. Fortitude enables us to bear, endure; fortitude is more of a feminine quality. Courage implies facing difficulties and overcoming them. He who is or should be the guide of our lives was the most courageous of all men. "In Jesus we find bravery at the best; courage at its loftiest; heroism at its climax." True heroism defends the right and faces disaster without cringing. In this regard the Savior was the personification of true courage and heroism. Illustrative of this I need only mention the cleansing of the temple; or his fearlessly speaking the truth when his home folk turned him from Nazareth; or when the five thousand in Capernaum was reduced to only twelve to whom he turned and said, "Will ye also go away?" Never once, however, did the Master despair or turn from his destined course. This is the kind of courage we need in the world today

A CRITICAL PERIOD

During the last few years practically all the world has been passing through a critical period of depression. People in this intermountain region have been hit, in some respects, more severely than others. Mining, farming, and stock-raising are our principal industries. When the mines closed, many men were thrown out of employment. When the springs and rivers dried, products of farms shriveled and died. Price of cattle dropped below the cost of raising them. As a result many people are worried and disheartened. They have lost not only their farms or business interests, but their homes. Day by day men have vainly searched for honest work. After fruitless searching and inquiry, they

return home almost with bitterness in their hearts. Wives with a fortitude sublime encourage their husbands even though it is more difficult for wives to struggle continually to keep up appearances, and to supply food and nourishment for their children. It is embarrassing to such men and women, accustomed to independence, comfortable living and even opulence, to accept help either from the government or the church.

What, then, shall we do?

A RETURN TO THE FARM ADVISED

With resolute hearts, with courage to meet disaster with a smile, let us accept conditions as they are, rebuild, and with united effort regain financial and economic independence. A recent survey of the conditions in the Church indicates that 3,200 farms have been abandoned within the last few years. That means that thousands of people have been deprived of that source of income and sustenance. With promise of ample water for the coming year, let us go back to these farms, retill them, and at least produce sufficient for our own needs. I know what some of you are thinking—that you cannot make farms pay, that you left them because you got only 4c a gallon for your milk, 50c a hundred for your potatoes, 60c a hundred for your wheat, and so on to a discouraging limit.

Well we cannot go on this way always. Dr. Widtsoe expressed a profound truth last night in the Priesthood meeting when he said, "No country can prosper unless the men who till the soil succeed." I do not know of anything else that we can do. We haven't sufficient factories to employ people who are out of work, the mines are not running to capacity. We can go back and with help to buy a few cattle and some horses, we can retill our farms. Here in this intermountain country we have a great obligation. The eyes of the world are turned toward us, not only because of the message we have, but because there are scenic wonders here which attract men from far and near. When they drive past our farms and our houses, they should see the houses painted, the farms properly tilled and the weeds along the road cut. In this we have a bounden duty that travelers might see evidence of neatness, thrift and industry, fundamental principles of the Latter-day Saints. In these efforts toward rehabilitation all must cooperate. Let the amount of money that is being given as a dole apply on the purchase of a team, a cow, chickens or implements, and thus enable men and women to get back to a life of independence. Here is one field of endeavor in which I think our hearts need strengthening, and in which we can manifest that courage and quality of mind which will enable us to meet difficulties that are ahead.

FAITHFULNESS TO DUTY

Another way in which we can manifest true courage, and thus bring the blessing of God upon us, is in the faithful performance of duty. This is one of the best ways for a Latter-day Saint to keep his soul

sweet. No matter where, let him perform his duty honestly, conscientiously.

Do your duty, that is best,
Leave unto the Lord the rest.

STEADYING THE ARK

In so doing, let us not interfere with another who is doing something in a different place. It is a little dangerous for us to go out of our own sphere and try unauthoritatively to direct the efforts of a brother. You remember the case of Uzzah who stretched forth his hand to steady the ark. He seemed justified when the oxen stumbled in putting forth his hand to steady that symbol of the covenant. We today think his punishment was very severe. Be that as it may, the incident conveys a lesson of life. Let us look around us and see how quickly men who attempt unauthoritatively to steady the ark die spiritually. Their souls become embittered, their minds distorted, their judgment faulty, and their spirit depressed. Such is the pitiable condition of men who, neglecting their own responsibilities, spend their time in finding fault with others. The truly courageous heart will say:

Let me but do my work from day to day,
In field or forest, at the desk or loom;
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom.
Of all who live, I am the one by whom
This work can best be done in the right way."
Then shall I see it not too great nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

I am referring to the work in the Church, not one member of which who hasn't something to do even though it be only to attend to his quorum, auxiliary, and sacrament meetings. Whatever the duty let us do it faithfully and well.

MAINTAINING IDEALS

Courage to maintain our ideals is another field in which we can manifest courage, and merit the approval of God in whom we trust. These are times when men should keep their heads, and not be swept from their moorings by every will-o'-the-wisp theory that is offered as a panacea of our present ills. The times call for courageous youth to hold aloft the moral standard. In that field we can find the truest moral courage. It is said that heroism is concentrated courage. Well our greatest heroes are not always found on the battle field. I think we find them also among our youth. Young men and young women who,

when put in social groups, will stand up fearlessly and denounce those things which we know sap the character, the very life energy of youth. "Never was there a time in the history of the world," says Mark Hopkins, "when moral heroes were more needed. The world waits for such. The providence of God has commanded science to labor and prepare the way for such. For them she is laying her iron tracks, and stretching her wires, and bridging the oceans. But where are they? Who shall breathe into our civil and political relations the breath of a higher life?" "The most important thing in the world," says a great scientist, "is not the discovery of Galileo, Faraday, and others, but a belief in the reality of moral and spiritual values." I appeal to youth to be courageous in maintaining the moral and spiritual values of the Gospel of Jesus Christ. After all, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

COURAGE IN FACING DIFFICULTIES

With faith in an over-ruling power, in the personal, intimate protection of our Father—and we like to consider him such, a loving Father—let us face our difficulties with courage.

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift,
Shun not the struggle; face it,
'Tis God's gift.

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—
O shame!
Stand up, speak out, and bravely, in God's name!

Be Strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on! Tomorrow
Comes the song.

Brethren and sisters, "be of good courage, and he will strengthen your heart, all ye that hope in the Lord." God give us power so to do, I pray in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren and sisters, I stand before you again, requesting that while I am before you I may have your faith and your prayers in my behalf, that I may be able to say something which shall be encouraging and comforting.

I hope the choir will pardon me if I again tell them how much I have enjoyed their music; likewise the wonderful choir from Hyrum yesterday.

AN IMPORTANT LESSON EXEMPLIFIED

It seems to me I see improvement from time to time in the work of our own choir. I think I have never heard a better chorus, to my untrained ear, than they gave us this morning in: "Say Watchman, What of the Night?"

I look at the choir as the Tabernacle Choir mission, and I enjoy meeting with them on these occasions semi-annually. The concerts which they give Sunday mornings, the broadcasts, are a real lesson to the whole Church, a lesson in precision, in punctuality, in devotion, a lesson in achievement. With them there can be no such false doctrine as, "Well, this isn't so very good, but it will do."

The only way in which any of us can live in accordance with the commandments of the Lord and do our duty as it should be done is this: Every task that comes to us, no matter how little or how great it may seem to be, calls for—demands—the best effort which it is possible for us to exert. Every one, no matter who he may be, who works on the theory that there are some things in life that are not worth his best effort, and who accordingly slights his work, will never be truly successful. So this choir gives to us a great lesson—to the Church, and to every other mission of the Church.

CHRIST'S MESSAGE A SPIRITUAL ONE

Today is the conventional anniversary of the day on which the Savior, beginning the last week of his mortal life, entered Jerusalem and was proclaimed king of the Jews. This is Palm Sunday.

When the Savior came in through the gates of Jerusalem and moved on, on the lowly ass, to the temple, people looked to him and expected from him an announcement that he was the promised king for whom the Jews were looking. They expected him to proclaim himself a political power. I assume they did not know that more than three years before this time Satan himself had taken Christ upon the high mountain and had offered to him the kingdoms of the world if he would bow down and worship Satan, and that the Savior pushed this crown aside. The Jews, groaning under oppression, smarting under political suppression, thought that he came to give them a political life.

But such was not his mission. And as the week wore away and he finished his earthly mission, there came unto the multitudes of Jerusalem a feeling that they had been disappointed, perhaps misled. The Savior's entire mission—read it, brothers and sisters, with care—was devoted to the spiritual side of life and to the relieving of human suffering, physical and mental. Only on three occasions did the Savior ever furnish food: once to the multitude of five thousand; a very short time thereafter to the multitude of four thousand; and lastly, after his resurrection he fed the Apostles on the shore of the Sea of Galilee. His message, my brothers and sisters, is a spiritual message. It is a message for the relief of human suffering, for the comfort, the consolation, and the exaltation of the human soul.

COMFORT IN DISTRESS THROUGH SPIRITUAL ENRICHMENT

And that message, as Isaiah said, is so simple that "the wayfaring men, though fools, shall not err therein." It is so simple, so easy to understand, that the poorest of us may have a complete comprehension of all that is necessary for our spiritual welfare.

It is in this message, and from the Savior himself, that we are to get comfort and consolation in these times of stress. If we who are spiritually poor were given of the abundance of life, we still, in these times, should be dissatisfied, because greed would still gnaw at our hearts. We should still be seeking after the things of the world. We should still be ambitious and thirsting for power; and wherever those base qualities enter into the minds and the hearts of men, they bring grief and sorrow. They do not ennoble; they do not bring satisfaction and contentment; nor do they bring to us joy.

SEEK AFTER THE ERRING ONES

There are among us, my brothers and sisters, men and women who have become discouraged, men and women who are straying away from the paths of truth. They need your help and mine. We may not simply sit idle and say: "Here are the principles, take them or leave them." It is the duty of each and every one of us, wherever we find the brother or the sister wandering aside from the straight and the narrow road, to go to that brother and that sister, and in humility, unselfishness, and righteousness try to bring him or her back into the fold.

There are a number of heresies which today are abroad in the land. Mind they do not mislead you. When I say heresies, I am speaking of heresies in the matter of the Church, its doctrine and its government. Where you find brothers and sisters not understanding the true order, seek kindly and in a brotherly way to explain it to them and bring them back into the right path. If they are falsifying, teach them the error of their falsehood. Try to make them see that falsehood comes from the evil one.

FALSEHOOD AND DECEPTION FROM THE EVIL ONE

The Lord revealed to the Prophet Joseph, in connection with the revelation given after the loss of the manuscript by Martin Harris, principles regarding falsehoods and falsifying which are applicable at all times.

I am reading from Section 10 of the Doctrine and Covenants:

Yea, he saith unto them: Deceive and lie in wait to catch, that ye may destroy; behold, this is no harm. . . .

You see, he is giving us the representations which Satan makes to the people

And thus he flattereth them,

(that is Satan)

... and telleth them that it is no sin to lie that they may catch a man in a lie, that they may destroy him.

And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare.

And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

Verily, verily, I say unto you, wo be unto him that lieth to deceive because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

LAWS OF THE LAND SHOULD BE OBEYED

Another heresy that is among the people has to do with obedience to the law of the land. And I read from Section 58 of the Doctrine and Covenants:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.

DAILY REVELATIONS NOT NECESSARY

Another heresy to which I wish to refer. Some of us sometimes appear to look for daily revelations to teach us how and what to do. This was so in the early days of the Church. When the Lord placed man upon the earth he set up certain general laws, fundamental principles, and then permitted man to develop himself within those laws and those principles. If he undertook to tell us each time what we were to do in every detail—and the saints of the early days of the Church thought, as I have stated, that he should do so, and the Lord reproved them for it—two things would happen. In the first place we would virtually destroy the free agency of man, the foundation stone upon which all of our existence is built. And in the second place we should be under great condemnation if the Lord had to reveal to us his will and then we failed to follow it.

Quoting again from Section 58, the Lord said:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

Who am I, saith the Lord, that have promised and have not fulfilled?

I command and men obey not; I revoke and they receive not the blessing.

Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath; and not from above.

"LOVE THY NEIGHBOR"

It is the duty of each Latter-day Saint living his religion and observing the laws of the Lord, living the principles of the Gospel, to try to lead back into the ways of righteousness and life those who for the moment have permitted the light to burn low, so low that they stumble in the way, not seeing the pitfalls that are ahead of them.

We may not, my brothers and sisters, think that merely by ourselves living we are doing our full duty. We must go beyond this. We must help our brother. "Love thy neighbor as thyself," the Lord said was one of the great commandments.

May the Lord give us his blessing, enable us to understand his will, enable us to live as we should live, strengthen our testimony, give us the spirit of forgiveness, the spirit of truth, that we may not only save ourselves but help to save others, I ask in the name of Jesus. Amen.

The Choir and the congregation sang the hymn, "Praise to the Man who Communed with Jehovah," after which the Choir sang an anthem, "Like a Choir of Mighty Angels."

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I wish to take for my text this afternoon, the words of the prophet Isaiah, wherein he says:

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations.

The ancient prophet of Israel was undoubtedly looking toward the future of his own people when he uttered these words; he was also noting the righteousness of all nations of the future as they looked to God for wisdom and divine direction. His words may be well listened to today by the people of our own nation, for the Lord will yet cause righteousness to spring forth in this our land.

The government of the United States has passed through many crises since the adoption of the Constitution in 1787. The one hundred and forty-seven years of our national existence have witnessed times of serious political struggles; periods of social and economic strife and unrest. The World War left the nations of the world with intricate problems. The largest armies of all history had marched to battle, and nations were put to the test of preserving their integrity. Kings and

emperors were dethroned; governments were overthrown, and political life came to be anything but the thoughtful study of the science of government. In our own country particularly, laws have been enacted by state legislatures and Congress that have little bearing on the economic and social questions of the day, and as a result, we are lost in a veritable chaos of laws that are never enforced, and which have helped to bring about a disregard for law and order.

The present hour witnesses a crisis, the like of which we have never known before in our history. The fine morale of the nation has been broken, and this has brought about a condition of bitterness and hate, for people have lost their regard for the power of government and for the sanctity of the law. Envy and jealousy, and hate of neighbor for neighbor have crowded out our nobler altruistic feelings. Groups of men, unmindful of human rights, are clamoring for changes in our government. Our resources are being wasted. The looting of the public wealth has become a recognized industry, and the men who practice it are as highly trained as men in the skilled employments and professions. The sorrowful thing is that these men are entrenched behind the walls of political trickery. One of the greatest plagues today is the disregard for authority and law in government, and there is growing up in our social world an aversion toward hard work. Can it be that modern thought is discarding the influence of Providence in the affairs of men? The truth that government is instituted by the hand of God was uppermost in the minds of our forebears when the Constitution was formulated; this thought inspired the very lives of Washington and Lincoln; and Jesus Christ our Lord taught us that governments without the spirit of humble faith in the Master, cannot live.

The Declaration of Independence expresses the power of the Creator in three different places, and in words that speak of the divine in man. It says:

We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

This document and the Constitution of our country in their very spirit recognize the divine truth that government should be the expression of all that is noblest and true in the life of man. In the settlements of the frontiers of America, groups of religious men carried the spirit of religion into the unconquered lands, and the very fabric of our government was made up of many beliefs in the ways of providence. America for this reason has a rich background of the ideals of human liberty. All through our history the people have held to the belief in the divine guidance of the Master. Yet when we weigh the influence of social conditions today, we may well fear that we are slowly discarding our faith in the directive hand of an all-wise providence. Can there be any nobler truth than that the Lord does rule in the affairs of men? Is his power not seen in the onward march of civilization? Yet are we

coming to the destructive belief that man and not God must ultimately rule in the affairs of man. Is the wisdom of man the only power that will solve our problems? At times, such a thought was prevalent in the days of ancient Israel, but the Lord through his prophets guided Israel, and we have Isaiah saying:

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations.

The question, then: "Whither are we going?" is a reasonable one.

Many of the panaceas that we hear of on every hand will not solve our problems. Would that we might have some of the old time religious strength back again! The old Puritan idealism of our pioneer parents was hard and stern at times, but those men and women of early days knew that they must not waste their vital energies on profitless adventures. They were men of self-discipline, and they taught their children to hold themselves aloof from the moral degenerations that would sap the strength of life.

The youth of today have a magnificent vitality, but Dr. Glen Frank has pointed out that "if there is a central weakness at the heart of this vitality, it is that youth is blind to the necessity of conserving its vital energies." What the youth of America needs is the husbanding of vital energies by the cultivation of clean habits, which alone "make intelligence and intensity of application possible and productive." All this is another way of saying that "education rightly conceived contributes to a religion of maturity. While it is vital that we keep Church and State apart, a divorce between education and religion will be fatal to our national life."

We all must discover the beauties of the inner light, which is the divine gift of God to man. It is the divine spirit that really makes life fine and noble. Our government can only live as it produces good citizens who know that the Golden Rule is still golden, and that the Sermon on the Mount and the Ten Commandments are still the guiding forces of morality both for the individual and for society. Robert Louis Stevenson uses an expression in one of his essays that has a forceful meaning. He says that we must put into our thinking more of what he calls the "purple." To solve our problems, we must have that fine discernment of issues that give us simplicity instead of confusion. What care we if that solution comes by way of the street or the school. "Wisdom is justified of all of her children." The home, the church, and the state must teach the greater sacrifice and the higher laws. So let the search for truth go on, but let brotherly righteousness have its day among us as we search for truth.

Every reform must be vested with sacredness, and a nation that is great is not incompatible with righteousness. The spirit of progress and nationality must be related to the divine purposes. There is a call of God to the nations as well as there is to men. The nation which has the bravest, the most trustworthy, the most thoroughly developed

conscience will have the right of way in the onward march of civilization. "Open ye the gates," runs a joyous prophecy, "that the righteous nation which keepeth the truth may enter in." How majestically true is one of our teachings as we have it from the prophet Joseph Smith, when he wrote:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

The tendency to rule God out of the affairs of life is a tragic thing. Why should he not make his habitation wherever men build their homes, and do their work, and fight their battles? The American people in the beginning stood committed to a serious business, and that was to establish a free government among all its citizenry. This ideal had deep meaning. It was the greatest experiment in government in all history, and the basis of it was the Constitution of the United States. It made of our nation the keeper and exponent of the great ideas and ideals of the world. Thus America has contributed mightily to the spiritual forces of the world, and it has given a new conception to all peoples of Christ and his mission. It has said to every man and woman: "You are a child of God. Enter. We will do our best. There shall be no king. There shall be no subject. There shall be no master. There shall be no slave." This is one of the gifts of the Father of us all. It is not gold, nor silver, nor fame which makes success. "It is truth, honor, and justice. It is faith, hope, and love." "It is," as an old French writer once said, "on the virtues of mankind and the freedom of mankind that the future of mankind is to be builded."

What we need today is a group of high-souled men, men of vision and high morals, to put our nation in order, and to bring back that old-fashioned conscience of the nation, which recognizes the fact that the highest laws are the laws of God. Every man should put himself clearly and openly into some relationship of responsibility, for we are today beset with the mob spirit, which always acts apart from the organization of government. This is why the mob spirit is wrong. We should honor our past in the present; our dead in the living. What I want to hold up before us all is the conscience of our nation and government. Moral integrity, moral purposes, moral restraint are the necessities of the hour. If these things can be brought about, the nations of the world will have this to say of us: "Surely this great nation is a wise and understanding people." Ideals must be established in the minds of the rising generation. While we realize that the age in which we live is new, the youth will never find anything more true and noble than the spirit of pioneer America, when the first impulse was the joy of enterprise, initiative, and newly awakened powers. Honesty of purpose must be re-established; honesty of endeavor, honesty of word, honesty in our relationship with our fellow-men. "Look unto the rock, whence ye are hewn," wrote Isaiah of old; and Solomon in his wisdom

said: "Remove not the ancient land-mark, which thy fathers have set."

We must hark back to the finer fundamentals of life, we must make every law and principle of right effective in our very lives. The end of the State is not to live, but to live nobly, and this can only be done as we realize the truth of truths, that the teachings of the Master must become the guiding stars of our lives. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations."

I pray that we American people may see anew the importance of justice and truth, and that we may rise above the ignorance and degraded politics of the present, and come into the light of the new day; and dedicate our lives to more glorious purposes: to the will of the Master, to the purposes of our Lord. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My brethren and sisters, a feeling akin to awe comes today as never before in the history of the world to any person who occupies this position. He speaks to thousands of his fellowmen, facing them; he speaks to thousands who listen in on the radio; he speaks into space, for the radio waves never die—they enter the remotest corner of the universe—they speak to eternity. That is a solemn thought.

IN FULFILMENT OF ANCIENT PROPHECY

I suppose we all had that thought this forenoon when we were listening to the wonderful broadcast of the Presidency to all the world. With the coming of television, with the possession of radio, it seems that the fulfilment of the prophecy of old is near at hand: "There is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated."

I enjoyed the message of our President yesterday, a message of gratitude because of the growth of the Church. Zion is growing, he said, and we all rejoice. It is not a selfish joy, for while we rejoice that we are spreading abroad and succeeding, we rejoice more that because of that spreading we shall be able to serve better our fellowman. This great Latter-day cause is not for us alone. Our mission is to all the world. And every gain that we make must be used for the benefit of our fellowman.

A COURAGEOUS EXPERIMENT

May I for a few moments direct your minds to some thoughts of mine in connection with the work that I have been doing the last few months? I have been engaged in a direct, positive experiment to solve

some of the social and economic ills that have been talked about today and yesterday in this conference. I have had the privilege of teaching Mormonism, the principles, practice, and history of it, to university classes for university credit—as if the subject were one of the recognized university subjects. It has been a rare opportunity. Four other churches have had the same privilege. It is a courageous experiment undertaken by the University of Southern California. The reason for undertaking this experiment is simple enough. Thinking men have come to the conclusion that there is only one way out of our difficulties in this country and throughout the world. No plan made by congress or by private individuals for economic and social recovery will succeed except upon the basis of the acceptance of religion. By the acceptance and practice of spiritual truth alone shall we find our way back to economic stability and social happiness.

TEACHING RELIGION IN THE SCHOOLS

We have attempted at the University of Southern California this winter to teach religion, living religion, followed by large groups of living people, to those who have cared to listen, in the hope that thereby they might be made better citizens than they otherwise could be and that they would go out to contribute to the solution of our national and international difficulties. Our nation, as we know, is today a school-made nation. The schools are making our citizens. The school has made most of us who are here today. The schools are training our children for life's activities; and as the schools teach, as the schools direct the thinking of our young people, so our nation will become, indeed has become.

It is a curious fact that a child, an American child, may go through the elementary schools, compelled to do so by the law, may go through high school, may go through the state college and university and never hear the name of God mentioned nor take any subject of study telling him how he shall conduct himself in life. Character—we all admit the importance of it—is practically forgotten in the curriculum of the schools of the United States. Thinkers talk about it, there is much said about it on the public platform, but little is done about it.

THE PLACE OF CHARACTER IN EDUCATION

It is for that reason that the university with which I have been associated the last few months has had the courage to say, "We will raise religion to academic dignity. We will give it a place in the sun, in the educational sun, that thereby we may help change the thinking and improve the conscience, as Professor Young has just said, of the people of this great country. It has been said that there is no substitute for character. Character is the thing that makes us do certain things. Our conduct depends upon our character. Nevertheless, one great university president, the president of one of the great universities of America, said at a public meeting in my hearing, and later published the statement in pamphlet form, that the purpose of a university is to train

men and women mentally and that character must be a by-product of education. We Latter-day Saints take just the opposite view, that the direct purpose of all life, of every life activity, of our schools in particular, of all training and teaching institutions, must be the formation and development of a proper character. We do not accept the doctrine that character is a by-product of education. That doctrine, intolerable to Latter-day Saint understanding, has much to do with the social and economic chaos in which we find ourselves in this country at the present time.

GOD AND MAN—WHAT THEY ARE

That is not all. Character may be built on ethics, on simple laws of human conduct to avoid offending our neighbor. We believe that an acceptable character must include, as Professor Young has stated, belief in the living God, a God of whose race we are. Here, again, we find a difficulty to be considered, at least by Latter-day Saints. I heard the leader of one of the greatest divinity schools in America, the trainer for a generation of time of the ministers of churches in America, say in so many words that man is but the product of cosmic forces, unknown forces, and that the word God is but a name for those cosmic forces, and nothing more. To Latter-day Saints God is a personage, the greatest intelligence in the universe, our spiritual Father. We are of his kind and we may approach nearer and nearer his likeness, if with all our might we live righteously throughout our eternal life.

THE KIND OF CONCEPTS NEEDED TODAY

We need to teach the youth of our Church and of the world the reality of the living God. Not only that, but that God lives in the unseen world, and that the unseen world is real. Into that unseen world we shall go some day, and there we shall find those who have gone before us. In course of time there will be a resurrection of the body, a reunion of the spirit and the body. There will come a judgment based upon our deeds. These are real concepts that America needs to understand and to accept and must understand and accept before peace can be fully restored in our economic and social life. The whole program of life is governed by law, according to a great plan in the mind of the Creator. He governs and directs all that happens on this earth. We can not defeat the purposes of the Almighty, though we may delay them through our stubbornness. A plan for human salvation has been laid out, and somehow the Lord through his power will see to it that his purposes fail not. "The God of Israel, he slumbers not nor sleeps."

We need today to have the conception of God and the things of God that were given to Joseph Smith and Oliver Cowdery one hundred years ago last Friday,—I need not take the time to read it, but do ask you to read in Section 110 of the Doctrine and Covenants the description of God as given in poor human words by Joseph Smith and Oliver Cowdery. They tried to describe the glory of the personage who stood

before them—not a cosmic force, but a living being—who spoke to them with a voice like thunder. After he had gone others came, beings of the unseen world who had been upon this earth, who had lived here, who had gone into the spirit world and now were commissioned to come back to perform certain important tasks. They unrolled, as it were, the plan and purpose of human existence.

That is the type of faith, with its applications to human conduct, that we try to teach to these special classes, in living religions, so far as I am able, at the University of Southern California. I think my colleagues serving other churches are doing the same as best they can. Our country needs that kind of instruction.

OUR CHARACTER-TRAINING ORGANIZATIONS

I trust that we Latter-day Saints are making good use of our Sunday Schools, Primaries, Mutual Improvement Associations, seminaries and institutes, since our public schools are not yet ready to give us the character training that we need. Dare we, fathers and mothers, withhold such training from our children? And dare you, young people who are assembled here this afternoon, dare you avoid and deny yourselves the kind of training which in the end will determine your true success?

God be with us, bless us in our attempts to bring righteousness into our lives and to serve God as he would desire us to serve him, I pray in the name of the Lord, Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I trust that I may be permitted also to express my appreciation and gratitude for the services held here this morning.

BEYOND COMPREHENSION

I have been thinking of a remark made by an ancient prophet when he considered the great works of the Lord. He said: "Such knowledge is too wonderful for me; it is high. I cannot attain unto it." The broadcast we heard this morning is too wonderful for me. I do not comprehend it. Forty years ago I heard one of the members of the Council of the Twelve say the time would come when men would be able to converse from city to city without the aid of telephone wires. I believed him, but I looked upon that as something that was going to come in some future time, that I would not live to see. But I have seen it; it is marvelous. I do not comprehend it, you do not, but the virtue in it, the power and the force that may be used in the preaching of the Gospel and bringing to pass the purposes of the Lord are wonderful and also beyond our comprehension.

The Lord declared that he would cut short his work in righteousness, and I can understand how that can be brought about.

I want to thank this choir for their integrity and faithfulness, their devotion to this cause.

AN EVENT OF GREAT SIGNIFICANCE

And now I would like to enlarge somewhat upon a statement made by Elder Widtsoe, but mentioned by him incidentally. We witnessed this morning a demonstration as wonderful as anything we have ever seen. One hundred years ago last Friday there occurred another most wonderful event, the effects of which are being felt in every nation upon the face of the earth today. It was not a broadcast, no one knew of it except two men who stood, as we have heard, before the pulpit in the House of the Lord in the presence of the Son of God as he spoke to them. I am going to read one or two verses that he declared unto them on that occasion.

For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.

Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen. (Doctrine and Covenants, 110:7-10.)

That which took place on the third day of April in the year 1836 has spread forth to all lands. Thousands and tens of thousands, even hundreds of thousands have been blessed because of what took place upon that occasion. Not only the thousands in the Church of Jesus Christ of Latter-day Saints, but thousands upon thousands who are not members of the Church have partaken of the blessings which came at that time and which have spread forth throughout the earth. And while they may not know it, they have been influenced, and have many of them performed a wonderful work because of the things that took place, and because of the fulfilment of this prediction made by the Son of God.

KEYS OF GATHERING BESTOWED

After this vision closed, we are informed that there was another vision.

* * * the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. (Id. 110:11.)

Through the bestowal of those keys which were held by Moses and which were essential to the salvation of men and the success of the work

of the Lord in the Dispensation of the Fulness of Times in which we live, you people, who are here assembled, have been gathered. The word of the Lord has been carried to the nations, many of the honest have been gathered out and have come with their songs of everlasting joy to the House of the Lord and to Zion, to learn of his ways; and that, if you please, through the restoration of the Gospel and the restoration of the keys held by the ancient prophet who held the keys of the Gathering of Israel.

ELIAS AND HIS MISSION

Then when this vision closed, another vision burst upon them:

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed. (Id. 110:12.)

This Elias was a prophet who lived in the days of Abraham and who held the keys of that dispensation. He came and bestowed the gifts and the blessings that were pronounced upon Abraham's head, and his posterity after him, and all that pertained to that dispensation, for in the Dispensation of the Fulness of Times in which we live, all dispensations had to be revealed, all keys had to be restored, and hence the prophets of old, having the keys of dispensations had to come declaring their honors, their authority, the power of their priesthood.

IN FULFILMENT OF PREDICTION

Then came another glorious manifestation in fulfilment of the prediction made by the prophet Malachi some four hundred years before the birth of Christ. We read again:

... Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (Doctrine and Covenants 110:13-16.)

Since the bestowal of these keys the work of salvation for the dead has been proclaimed, has taken hold of the hearts of the children of men, I say, both in the Church and out of it. There are thousands who are working in the gathering of the records of the dead, and why they do it they do not know.

I asked one man in the city of Salem, Massachusetts, in the year 1902 why he was gathering the records of the dead. He was undertaking a marvelous work. He said to me: "I do not know, but I got started and I cannot quit." I know why.

JEWISH TRADITION REGARDING THE PASCHAL SEASON

I want to call your attention to an incident which I think is of some importance. I am going to read to you a statement from Alfred Edersheim in his work "The Temple." Speaking of "The Paschal Feast and the Lord's Supper," he says:

Jewish tradition has this curious conceit: that the most important events in Israel's history were connected with the Paschal season. Thus it is said to have been on the present Paschal night that, after his sacrifice, the "horror of darkness" fell upon Abraham when God revealed to him the future of his race. Similarly, it is supposed to have been at Passover time that the patriarch entertained his heavenly guests, that Sodom was destroyed and Lot escaped, and that the walls of Jericho fell before the Lord. More than that—the "cake of barley bread" seen in the dream which led to the destruction of Midian's hosts, had been prepared from the Omer, presented on the second day of the feast of unleavened bread; just as at a later period alike the captains of Sennacherib and the king of Assyria, who tarried at Nob, were overtaken by the hand of God at the Passover season. It was at the Paschal time also that the mysterious handwriting appeared on the wall to declare Babylon's doom, and again at the Passover that Esther and the Jews fasted, and that wicked Haman perished.

Now here is something of great significance:

And so also in the last days it would be the Paschal night when the final judgment should come upon "Edom," and the glorious deliverance of Israel take place. Hence to this day, in every Jewish home, at a certain part of the Paschal service—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with his "third cup."

THE COMING OF ELIJAH

It was, I am informed, on the third day of April, 1836, that the Jews, in their homes at the Paschal feast, opened their doors for Elijah to enter. On that very day Elijah did enter—not in the home of the Jews to partake of the Passover with them, but he appeared in the House of the Lord, erected to his name and received by the Lord in Kirtland, and there bestowed his keys to bring to pass the very things for which these Jews, assembled in their homes, were seeking.

THE COMING OF THE LORD IS NEAR

The day of the coming of the Lord is near. I do not know when. I am not looking, however, upon the coming of the Son of Man as I looked once upon the day when men would speak from city to city and throughout the land without the aid of wires, and would be heard, as something that may come in some far distant time, because I sincerely believe it will come in the very day when some of us who are here today will be living upon the face of the earth. That day is close at hand.

It behooves us as Latter-day Saints to set our houses in order, to keep the commandments of God, to turn from evil to righteousness if it is necessary, and serve the Lord in humility and faith and prayer.

So I pray that we may do in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

THE PASSING OF JOHN W. HART

Word has come to me that this morning at about 5 o'clock President John W. Hart of the Rigby Stake of Zion, and for many years a member of the Auditing Committee of the Church, passed away due to a heart attack.

Brother Hart was true, faithful and diligent from his youth to the time of his death. He was a pioneer in Idaho in early days when there was little but sagebrush to be seen as far as the eye could reach. He lived to erect one of our largest and finest stake houses, and was faithful to every duty and responsibility that rested upon him.

When the fearful hardships of the depression came and the bank of which he was the president failed, he gave practically everything he had that the depositors should lose nothing. He was a God-fearing, faithful, true man.

I want to endorse all the good things that have been said about the singing during this conference.

The Choir sang The Hallelujah Chorus, from the "Messiah" (Handel).

Elder Archie R. Boyack, President of the Big Horn Stake, offered the closing prayer.

Conference adjourned until 10:00 o'clock Monday morning, April 6.

THIRD DAY

MORNING MEETING

Conference reconvened Monday morning, April 6, at 10 o'clock.

The Relief Society Singing Mothers, under the direction of Sister Charlotte O. Sackett, furnished the music for this session of the Conference.

President Grant opened the meeting by announcing that the Choir and congregation would join in singing the hymn, "How Firm a Foundation."

After the singing of this hymn, the opening prayer was offered by Elder Heber C. Williams, President of the North Sevier Stake.

The Choir sang, "The Lord is My Shepherd."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

Notwithstanding the anxiety I felt in having to address this large congregation, I am very happy today; happy in my religion, having an absolute assurance of its truth, without any harassing doubts or fears. For this assurance and testimony, I am grateful beyond my power to express.

"DOERS OF THE WORD, NOT HEARERS ONLY"

I should like, if possible, to say something on this occasion, in a very brief talk, that would stimulate faith and religious activity to some degree in the lives of the Latter-day Saints. As a people we are well taught in matters pertaining to our religion. What we most need is to be impressed with the necessity of doing as well as we know, of being "doers of the word, not hearers only, deceiving ourselves." If we were to do as well as we know, our salvation would be secure. I desire particularly at this time to emphasize the importance of observing the law of tithing, and the generous giving of fast offerings, as a potent factor in the scheme of man's salvation, and in support of the Church, and the work it is designed to accomplish. There is today an emergency in the land, a wide spread financial depression; and the Church feels it keenly. Many of its members are without employment or other means of support and are dependent upon the Government, the Church, or other charitable institutions for a subsistence for themselves and their families. The Church Authorities are concerned over this unfortunate condition. They would like to care for the faithful members who are in need of financial assistance; but how this may be accomplished is a question which is giving them no little anxiety.

The Lord has made provision in his Church to meet every emergency that might arise, provided, the members will do their part. If all the members had paid their fast offerings and their tithes in full since becoming members of the Church, there would have been sufficient means in the storehouse of the Lord to meet this oppressive emergency.

AN EXAMPLE OF LOYALTY AND FAITHFULNESS

There was a serious emergency, of a financial character, existing in the Church when Lorenzo Snow came to be its president. The properties and moneys of the Church had been escheated and taken over by the United States Government, making it necessary for the Church to borrow large sums of money, and later to bond the Church for means with which to carry on its current work. In due time these obligations had to be met. President Snow, acting under the inspiration of the Lord, and of his high calling, took with him certain members of the First Presidency and of the Twelve and, by team, went to St. George, and from there traveled north through Utah and into Idaho, holding meetings in

the settlements on the way, appealing to the Saints to come to the relief of the Church in its time of financial distress by the faithful payment of their tithes and offerings. The people responded to the appeal to that extent that the bonds and other indebtedness of the Church were soon paid off and the Church was once more free from debt.

OUR INDEBTEDNESS TO THE LORD

If all the Saints of today were to pay a just and full tithe of their increase, and be liberal in the payment of their fast offerings, which we plead with them to do, the Church would be able to care for its needy members, that none would have to suffer.

The Saints living in the days of President Snow set a good example of loyalty to Church authority and of obedience to the law of tithing. We should be as loyal and as faithful as were our forebears. Such faithfulness makes for individual salvation and the welfare and progress of the work of the Lord.

The Lord expects every member of his Church to do and to give for the carrying on of his work, according to the individual's ability and his means. Those who neglect to do their part will meet with serious disappointment in the end.

A record of what tithing we have paid is kept in heaven, also of what we should have paid. The difference represents our indebtedness to the Lord. We should make the ledger to balance before finishing this life's labors.

WORKING FOR THE LORD

There are in the Church many business men and men of professions who have become spiritually inactive, their entire time being devoted to their business or profession. They could pay their tithing and by so doing be rendering valuable aid to every division of the work for which tithing is used.

The Lord needs us in his work, and he needs our tithes and offerings; and we need him every hour.

The Lord had a job for me
But I had so much to do
I said, You get somebody else
Or wait till I get through.
I don't know how the Lord came out,
No doubt he got along
But I felt rather sneaking like,
I knew I'd done God wrong.

One day I needed the Lord—
Needed him right away;
But he never answered me at all,
And I could hear him saying
Down in my accusing heart,
Child, I've too much to do.
You get somebody else,
Or wait till I get through.

Now when the Lord has a job for me,
I never try to shirk,
I drop what I have in hand,
And do the Lord's good work.
And my affairs may run along
Or wait till I get through.
Nobody else can do the work
God has laid out for you.

WE ARE HERE FOR A SPECIFIC PURPOSE

A story is told of a young man who was very desirous of getting an education. His parents were unable to send him to college, so he walked to the college city, and, after diligent inquiry, succeeded in finding a place where by chopping wood he could pay his board and lodgings. Later one of the college professors gave him a job cutting wood to pay for his tuition. Others, learning of his success as a wood chopper, employed him to chop wood for them. He soon found that he had no time to go to college, and he became content with his success as a wood chopper. This represents a condition which obtains with many of us.

We came to earth for a specific purpose—that of working out our own salvation, or in other words to prepare for the life which is to come, which is everlasting. Some of us seem to have forgotten the purpose we had in view, and to have become content with our search for the wealth and fame this life affords,—in other words, content with “chopping wood.”

FOR THE SALVATION OF MEN

One might ask: Why all the activity we see in the Church, in the ministry abroad, in the ministry at home, in the stakes and wards, in the priesthood quorums and auxiliary associations, in genealogy and temple work, in Church school and seminary work, etc.? The answer might be briefly given thus: The salvation of man depends upon it. It is the work and glory of God to accomplish the salvation of his children, by the plan of the Gospel which he has revealed. The religious activities seen in the Church and in which we are engaged are for the purpose, and are assisting the Lord in the noblest work, the most important service in which man may be engaged. If we be not called officially into the service, there are many things we can do of our own volition which will contribute to our own happiness and salvation and to the happiness and salvation of others. Napoleon Hill says: “Render some useful service each day, for which you do not expect any pay. This will bring you happiness such as people who work for pay only, never enjoy.”

A FULNESS OF JOY

In II Nephi 2:25 we read, “Adam fell that men might be; and men are that they might have joy.” To receive a fulness of joy here and hereafter, as intended of the Lord, we must live the righteous Christ-like life;

and render effectual service to God and to our fellow men. The righteous life inspires love of God and of fellow men and opens the avenue of communication and help from the Lord, which is so necessary to success in effectual service.

HAPPINESS THROUGH OBEDIENCE TO GOD'S WORD

Another potent means of assisting the Church and the work of the Lord, and which is conducive to individual happiness and salvation, is to obey the word of the Lord wherein he has expressed his will by direct revelation, that we abstain from the excessive use of meat, and from the use of tea, coffee, tobacco and all intoxicating drinks. If the Latter-day Saints were to strictly observe this one revelation, as interpreted by the Church authorities, they would be a healthier, happier, and a more prosperous people than they are today. They would have more money with which to pay their debts, and for tithes and offerings. The money paid for tea, coffee, tobacco and liquors goes, for the most part, out of the country I understand; and it means a tremendous drain which is felt directly or indirectly by a large percentage of the people. From every viewpoint it is unprofitable to violate the Word of Wisdom or any other word of the Lord. "Obedience is better than sacrifice; to hearken than the fat of rams."

I have tried in a brief way to emphasize the importance of paying an honest tithing and of being liberal in the giving of our offerings; also, of rendering acceptable service to God and to our fellowmen. It is important, also that we keep all the commandments of the Lord, and faithfully do his will in all things. May the Lord help us so to do.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

Yesterday we listened to the members of the Presidency of the Church preaching, over a great broadcast, the Gospel of Jesus Christ to the children of men. The extent to which their words reached I am not prepared to say, but as far as the broadcasting system carried, those who were able to listen heard the Gospel message. To me it was a wonderful thing and I am sure that all those who are here attending this conference must have been convinced that the Lord is continuing to build constructively in the earth and that his Church is making progress and is growing rapidly.

I think that not before have the songs of Zion been sung by the entire congregation from this building over the broadcasting system of the nation. This Tabernacle is naturally made for such an event. I almost wish that I could have heard the rendition from some far distant point, for the thousands of voices must have gone over the air with fine effect.

When Brigham Young, under the direction of the Lord, planned this

building, I am sure he thought little about such a feature as we have just witnessed. It is doubtful if he could see at that time what might and would happen, how the word of the Lord could be preached from these mountains to all parts of the world.

I wonder if those men who so carefully laid the great Gospel plan in foreign lands had a vision of such things in the beginning of their work. My mind recalls an experience that we are told President Wilford Woodruff had when he was in England, preaching the Gospel, building up the Church, and gathering members to this country. He listened constantly to the Spirit of the Lord. A great missionary was he, as we all know from reading his history. One day he felt impressed to go south, and it is said that he boarded a conveyance and rode south eighty miles, when he felt impressed to stop. He got off the conveyance and began to work in that vicinity, and as a result he gathered some eight hundred members of the Church in that part of England. Practically all of them came to Zion.

Thus were his labors and the labors of others of the early missionaries mightily blessed. Through their preaching they reaped a rich harvest of souls. Today the elders in the field are giving just as faithful service and bearing just as fervent testimonies, but new methods are employed and new agencies are introduced to carry the Gospel to the nations.

The Lord can do his work only as men and women will apply themselves; he does it through his servants in the earth; he directs his work through all the members of the Church who are willing to serve. If President Wilford Woodruff had not been listening, if his mind had not been in tune with the Lord, he never would have heard the whisper that came to him to go south to a certain place where he was told to get off the stage and begin his work. His heart was in tune with God.

Brigham Young's heart was in tune with God when he built this building and laid plans for one of the greatest things the world has ever seen.

We read in the scriptures about the prophets of old who spoke of the Gospel being preached from the mountain-tops, that the word of the Lord would go forth from there. How fully that prediction may yet be fulfilled! No one can realize yet what may come as a result of it, how far-reaching it may be. A few years ago no one heard of the great broadcasting system that we have now among us. It was not even dreamed of. Yet how simple and easy it appears to be.

The President of the Church, the Prophet of the Lord, the leader of Latter-day Israel and those who are associated with him, can now send the Gospel out over the world, telling it to the people, telling men and women of the beauty of it, of the great plan of our Father which was instituted for the purpose of reaching the hearts of the children of men. I do not know how others feel, but to me this experience was the greatest I have ever had—to hear the singing and the preaching, and to know that it was going, perhaps, to the farther ends of the earth.

I was greatly impressed by that fine address by President Grant in

the first session of this conference. It indicated the progress being made by the Church—a progress which has been marked from the beginning, so far as I am able to observe from reading and from personally witnessing events.

There has always been the call of the President, the preaching of the Gospel, the voice of the Lord unto the children of men. The Lord pleads with men, does everything under the shining sun to get men to believe. He calls men to preach the words that he gave while he was in the earth. He said upon one occasion: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." That was the word of the Lord, given by him as it came from his Father. He also said:

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

The Savior laid the plan of life and salvation in the earth. He taught it unto the children of men, and he gave his life for it. He revealed it anew in your day and mine; he came unto the Prophet Joseph Smith, and spoke unto him as one man speaks unto another. God our Eternal Father introduced the Son, and he laid the foundation upon which the children of men may build, upon which they may know whether this is the work of God or the work of men. He has given his word by prophets from then until now; and especially during the past hundred years, has the Lord specifically spoken to men. What a marvelous thing is the history of this Church.

There is no other such gathering in the earth as this assembly, there is no such relationship among men and women, as exists among Latter-day Saints, no such an organization far or near. And now, through the providence of God our Father, thousands of people who are not able to come here may hear the voices of the servants of the living God, and may know the powerful message that comes from those who are endowed from on high to lead, guide and direct the affairs of the people of God in the earth.

When we think of the example that has been set by the leadership of this Church, the plan of government that has existed from the beginning, we cannot but appreciate the hand of the Lord in these things. The foundation that was laid by the Prophet and his associates has led thousands of others to build upon that same foundation. They are not swerved from their path; they know the voice of the risen Redeemer, and they obey it.

The establishment of the people in these mountains, the organizations of the Church in the stakes and wards, presided over by men of

God, constitute the Church that our Eternal Father had in mind when his Son preached that it should be built upon a rock. These men are not swerved when the winds of adversity blow; they know how to weather the storm. We find them always solidly and squarely established in the revelations of God our Father; while, on the other hand, those who yield to temptation, who will not keep the commandments of God, are shaken as a reed in water, and many fall, because their foundation is not secure.

This conference will be a great epoch in the history of this Church. The great anniversary today of the organization of the Church, the experiences of yesterday, and the inspirational sessions on Saturday add another great chapter to the program of God our Father by which men and women may know that those who are appointed to direct his affairs on the earth are at the helm, that they are watching over the flock, that they are constantly building and keeping in harmony and in tune with the work that has been established by our Father through the Prophet Joseph, who is a prophet of the living God, and was, and always will be. Those who have succeeded him were and are likewise prophets of God.

May we remember the words we hear and carry them back to our people, I pray in Jesus' name, Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

I hope the Lord will give me words to express what is in my heart to say to you this morning. I desire to call your attention to the parable of the Master called the "Lost Sheep," which is recorded in the 15th Chapter of Luke. The chapter commences with the following words:

Then drew near unto him all the publicans and sinners for to hear him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying,

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth.

The sinners, and the publicans who were largely the officials of the Roman government and mostly tax gatherers, did not live up to the strict interpretation of the doctrines of the Pharisees. In my opinion, the Master in giving this parable to the scribes and Pharisees intended to impress them with the necessity of looking after their lost sheep, the publicans and sinners.

The use of parables was common among Jewish teachers. Jesus was but following the custom of the time in using a descriptive allegory

founded on a real scene or event such as occurs in nature and human life, with a moral or religious application. The Master's parables were simple and effective. He talked in the language of the people. When in wheat fields he spoke of wheat and tares and the mustard seed. When on the shores of the sea of Galilee, he spoke of fish. When in Judea he spoke of sheep.

A flock of sheep usually numbered one hundred. The shepherd is portrayed as leaving the ninety and nine, safely in the fold, while he went in search of the one that had strayed. He rejoiced in finding it. When he returned home, he called together his friends and neighbors, and asked them to rejoice with him, for he had found his sheep which was lost.

The Master discloses the real purpose of this parable when he said: "And I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." He brings to our attention the duty of servants of the Master in all ages. The Master deemed it of great importance to go after those who had strayed from the fold of Christ. There is need for the application of this parable in our day.

One of the objectives of the Church is to perfect the lives of those who have accepted the truth. This is a great responsibility. There are among us in every ward and stake in the Church, members who have become indifferent to the teachings of the Gospel and who for one reason or another absent themselves from quorum and sacrament meetings. Recently I examined the records of the Church and was alarmed to find that these missing sheep had increased by 5000 last year. It is our duty to do everything possible to bring them back into active participation in the Church. We are our "brother's keeper" and should feel keenly this trust. These neglectful members should be visited and labored with, with all diligence and with patience. They should be encouraged and again brought to see and understand the beauties of the Gospel and the benefits of active Church membership.

I recently heard of an individual who was indignant when asked some questions about his salvation. He had not objected to the brakeman on the train asking where he was going. He felt the brakeman inquired of him in order to save him from a possible mistake. The man who asked about his salvation had the same motive, only the case was a great deal more serious. Yes, some you will visit will not take kindly at first to your interest in them, but if labored with perseveringly and in all meekness, they will later call you blessed.

A mother of several boys had difficulty in getting her boys to keep neat and tidy and she had to give them personal inspection before they left for school. She realized that they had neglected to look at themselves in the mirror. She hung a beautiful mirror in the front hall, where they could not help but note their appearance. She now has no need to inspect them, for the glass tells them how they look. For after all, the mother added sagely, "I think one of the principal steps toward reforming people is to get them to look at themselves." With tact and understanding, can we help these indifferent members to see themselves

as others see them and through our earnest efforts and kindness bring them back into service in the Church?

Are we as officers of the priesthood quorums of the Church doing our full duty in encouraging neglectful members to attend their meetings? Are ward teachers taking their responsibility seriously and with kindness and tact endeavoring to bring disinterested members back to activity in the Church? As Bishops who preside over the Aaronic Priesthood of the wards, are you watching so carefully over your flock that none in the future will be lost or go astray? Are you making a conscientious effort to bring back those men and boys holding an office in the Aaronic Priesthood, who because of indifference, lack of home training or the allurements of the world, have drifted away? It is our duty to labor with them persistently and bring them back into the fold. Are the auxiliary officers of the Church giving attention to those who should be enrolled as members of their organizations? As individuals, are we taking a brotherly, sisterly or neighborly interest in those about us who do not enjoy the full benefits and blessings which the Church extends to its active and faithful members?

Are these members grateful for your interest in them? Let me cite to you some cases which have come to my personal attention. To my office came a man, who for twenty years had done nothing in the Church. Through the missionary work of the Bishop of that ward, this man was brought back to service in the Church. He realized the many years he had lost. As he stood outside the Logan Temple, with his wife and children, having had them sealed to him that day, he said, his heart full to overflowing: "I wish my Bishop had given a little attention to me when I was a lad."

I was deeply impressed with the story of a man in one of the stakes of Zion at a stake conference. He stated that through the insistence of the members of his quorum, he was urged to attend his meetings. At first he was reluctant. Then, since they wanted him to come so much, he decided to please them. He became interested and active, and now has a renewal of his testimony of the Gospel. He has taken his wife and children to the temple. His heart is filled with gratitude because the members of his quorum had interested themselves in him and labored with him and brought him back into church activity. There were tears in his eyes as he told of his joy.

The Master said there was great rejoicing over one who repenteth. There are three who rejoice, when, figuratively speaking, a sheep which has strayed is brought back to the fold: the individual who has strayed away, he who is responsible for his reclamation and "likewise there shall be joy in heaven over one sinner that repenteth."

In this day, hear the word of the Lord regarding the worth of souls, and the joy of bringing souls unto him; as recorded in the 18th Section of the Book of Doctrine and Covenants, and which was mentioned by President Grant in his opening address:

Remember the worth of souls is great in the sight of God;
For, behold, the Lord your Redeemer suffered death in the flesh;

wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

I sincerely plead with you to give this matter of the indifferent members of the Church serious reflection and attention. Whether it be friend, neighbor or relative, by long-suffering, meekness and patience, win their respect and love and help them to again see the beauties of the Gospel. Bring them back into the fold that they might again enjoy the blessings of the Gospel and be numbered actively with the Church of Christ.

To those of you who are within the sound of my voice who may have become indifferent to the teachings of the Church, I urge you to take inventory of yourselves this day. Consider where your course in life is taking you. Is it bringing you happiness and contentment and peace of soul such as does the Gospel of Jesus Christ, or is it bringing you only passing pleasures? Are your hearts set upon the things of this world, the money, position, good times which it brings, or upon the Kingdom of Heaven with its rich treasures?

I personally know the joy and satisfaction which comes in this missionary labor; the joy of seeing friend and relative become active and useful in the Church, after years of indifference, and I rejoice with them in their blessings. My testimony is that in the Church of Jesus Christ of Latter-day Saints is found the restored Gospel of Jesus Christ. I know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God. I know that the Gospel is the plan of life and salvation unto all who accept it and are faithful and obedient. May we live the Gospel and may we ever be diligent in teaching it, I pray in the name of Jesus Christ. Amen.

The Choir and the congregation joined in the singing of the hymn, "We Thank Thee, O God, for a Prophet."

"A Poor Wayfaring Man of Grief," was sung by the Choir, solo by Emma Lucy Gates Bowen.

PRESIDENT HEBER J. GRANT

It may be of interest to those who do not already know it that this song of fourteen verses, by Montgomery, was sung in Carthage Jail by John Taylor; after he had finished singing it he was asked to sing it again. He replied that he did not feel like singing, he was oppressed

with a sense of coming disaster; but at Hyrum's request he sang the hymn again.

Soon after he was through singing it the second time, the shooting started that ended in the death of the Prophet and the Patriarch, and the wounding of President Taylor.

ELDER REINHOLD STOOF

Former President of the South American Mission

My brethren and sisters, you will kindly excuse the poor English of a foreigner. Members and friends of the far countries under the Southern Cross in Argentine and Brazil extend to you their heartiest greetings. They rejoice in the light that went out from Zion and came to them; and you in Zion can be proud of your faithful members in the far southern countries. There has not been a missionary in South America who has not appreciated the interesting pioneer labor among the Latin-American people in Argentine and among the Brazilian colonies of German blood.

Several missionaries who have labored in South America have told me that if circumstances would allow the Church to establish a mission in Italy or Spain they would gladly go there and preach the Gospel to the fine people of those countries.

Argentine, like the United States, is a melting-pot for the nations. The majority of those who emigrated into South America are from the southern countries of Europe—Italy and Spain—so that the character of the Argentines is that of a real Latin people. The majority of our members in Argentine are Italians and Spaniards. We have a few Germans also there.

Our experiences with the Latin-American people with regard to teaching the Gospel are very encouraging. There may be some who think that the ideal field of labor in which to find the scattered blood of Israel is the northern countries. For them it may be a consolation to know that a few centuries after Christ's birth tribes from the north invaded Spain and Italy, and it may be that their remnants are the ones who today follow the voice of the Good Shepherd. The fact remains that a great harvest will be brought in in Argentine among the Latin-American people. I have no doubt in my mind about that.

I am very glad that the leading brethren of the Church have sent to South America two very fine men to preside over the two missions there; and I am sure that they will spread the Gospel in a most wonderful way in those countries.

It was my good fortune to be blessed and sustained by the help of very faithful and capable missionaries, and this same blessing will be enjoyed by my two successors in South America. The people in South America are surely a wonderful people. The example of the missionaries has exerted a wonderful influence in the conversion of people to the

Gospel. We had several friends who could neither read nor write; they could not prove the truthfulness of our message by studying the scriptures as they could not read them, but the example of the missionaries gave them conviction, and above all, these people lived the Gospel before their baptism.

Weeks and months before their baptism they kept the Word of Wisdom, they even paid their tithing honestly without being urged to do so, and by living the Gospel they received a strong testimony, were converted and were baptized, and are some of our most wonderful members in the Argentine.

It is my opinion that because of the integrity and faithfulness of those members, the Lord has blessed them with many manifestations.

I testify unto you that I have never seen in my life before the power of the priesthood manifested in such a marvelous way as in South America. I testify unto you that I witnessed the gift of interpretation of tongues, and the gift of healing the sick in cases where doctors could not help them. I can testify that the eyesight was restored to a blind young Portuguese. I have a written statement in my possession in which that young Portuguese said: "I was willing to throw myself before the wheels of a wagon in the street to be killed, the doctors could not give me any hope." But the power of the priesthood restored his sight.

I never shall forget that evening when we were called to the home of an Italian family whose daughter was very sick; that family had fasted and prayed an entire day, following the advice of a good Italian member of the Church. It was a strange sickness that had overcome the daughter. She slept for four days and could not eat nor speak, and then, after a day of fasting and prayer, the parents called the elders to administer to her. When we entered the room the daughter opened her lips for the first time for days, her eyes being closed, and she said in a low but distinct voice: "A supreme being has entered."

The young elder, a very ambitious, fine Idaho boy, was called to anoint her, and he was so much astounded when he heard those words that he forgot the name of the young lady and it had to be repeated to him. We pronounced a blessing upon the head of that girl and rebuked the power of the Destroyer. We spoke comfort to her parents, and according to the promise given by the servants of the Lord through the power of the priesthood, her full health was restored. She did not remember anything that had happened to her. I do not know what her spiritual eyes had beheld, what supreme being had entered with us,—no missionary is a supreme being, we know that, but we cannot say who was at our side. We have no doubt that a heavenly being was there to give strength and testimony to the parents. The power of the Lord is upon the earth, the power of the priesthood is here, and that power calls to its aid even heavenly beings when necessary.

I am thankful for the testimony that I have received, and that others have seen the power of the priesthood manifest in such a marvelous way, and I am glad that these blessings have been given unto those wonderful people in Argentine and Brazil. They are faithful and strong.

I remember one fine missionary, a very capable young man, who was about to leave his mission field because of the lack of finances, but it was not necessary for him to leave, a little Italian couple took care of everything. They gave him shelter, they gave him to eat, and provided everything for him. Later this same faithfulness was manifested in their contribution of a house and lot in Buenos Aires to the Church for use as a chapel. This is one of the evidences of the faithfulness of those people. The servants of the Lord can preach without hindrance in those countries of South America. The cry of Freedom, Freedom, Freedom, rings throughout the wonderful nation of Argentine. Those people love freedom, they grant freedom to everyone, and so it is in all the republics of South America. In my opinion it is a wonderful field of labor for the people.

A great harvest is waiting for the Church in South America. I have no doubt in my mind regarding that. The Lord gives me that testimony. God bless those far countries in the south—the home country of my children. God bless my South America, is my prayer in the name of Jesus Christ. Amen.

ELDER JAMES M. KIRKHAM

President of the East Central States Mission

I pray for divine help while I shall stand before you.

I am glad to bring to you greetings from the East Central States mission. I can honestly say in reporting our mission to you that what this good brother has just said about South America has been repeated many times during the past winter among the young missionaries who are laboring in our mission field. God has manifested his power, and many are the blessings that have come to our good people through the priesthood and the faith of the elders and the members of the Church.

We are living in an unusual day; in a day when the Lord is making evident his power. In the mission where I live, we are at the present time experiencing unusual conditions, particularly in regard to the great floods that have come from the Ohio river and many of the other rivers that empty into this great stream. Because of the high waters of the Ohio the streams that enter into it back up, and as a result great areas of land are flooded. It is interesting, I am sure, to know that river boats have gone up the streets of Cincinnati, that in many places the water was six and eight feet above normal conditions,—I mean that over the main highways in some parts of that country there was that depth of water. However, I do not know of any serious handicap to any of our members except the loss, possibly, of some of their property. I recall that the day we left to come here one of the elders said, "I am mailing you this letter by way of row-boat from the second story of the building. We have been in here for three days."

I have been greatly impressed by these conditions and I would like you people to read the sixty-first section of the Doctrine and Covenants and make your own deductions as to the curse that was placed upon the waters. Not only have we been troubled with waters but we have had tornadoes. And as we came here we passed through a great dust storm. It seems to me that we are living in an unusual day.

I would like to tell you something in regard to this wonderful experience that we had yesterday. Immediately upon receipt of information about this broadcast we sent word to every branch, to every elder in our mission, suggesting to them that they provide some way so all could listen in. Saturday there came to me a letter that had been forwarded from a little town in the hills of Tennessee, telling me that they had borrowed a radio to install in their little church, which is about twenty-four by thirty-two feet in size, and they planned to gather there that day so they could listen to the prophets of the Lord when they spoke.

We are making a great number of friends in unusual ways. I would like to refer to one case, emphasizing what has been said in regard to the spirit and power that is manifest by our beloved president. President Grant with Brother George Albert Smith visited Louisville a short time ago, and while there they visited that modern institution, the American Printing House for the Blind, where the Book of Mormon was printed in Braille. I visited this same place about the second or third day after they had been there, and I was pleased at the influence, the most favorable impression that had been left with those people during the visit of President Grant and Brother Smith. There is something about these brethren that no matter where they go they leave their impression and they leave something that is outstanding and unusual.

I would like to express to you my testimony in regard to the Book of Mormon. It is one of the most wonderful books that we have in the world today. If I were bold enough I might say to you that I think many of us are not reading it just as often as we should. I know it is taught in our Sunday Schools and Seminary classes and in other such ways; but I am thinking of that busy mother and that hurried father in their labors. I fear that they do not read the Book of Mormon as often as they should do. My testimony to you is this, that it is divine and it comes from God, that it is one of the greatest witnesses that we have of the divinity of this work and of the Prophet Joseph Smith. If you want to know where we came from, why we are here, and where we are going, no book that I know of will tell you in such plainness as does the Book of Mormon. We should read it more often. I am sure that the promise which is given in it will be fulfilled, namely, that those who ask God with a prayerful heart if the things therein written are true, he will manifest the truth of it unto them. It has been made manifest to a number of people in our mission during the past winter.

Oh, I could tell you testimonies that have come to us this winter of young people and older ones who have had that promise fulfilled to them, and their hearts have swelled with joy because of the testimony of the Book of Mormon that has come to them.

I pray that the Lord will bless you, and that we will live the Gospel of Jesus Christ.

I bear testimony to you that the lives of our young men and women are teaching the Gospel just as much as their words. When someone was talking the other day about living this Gospel, I thought of five different places where the missionaries were living this winter. There will be from one to several members of the families baptized because of the lives, because of the actions, because of the teachings of these young missionaries in the homes where they have been living. We suggest to them not to live in a boarding-house, but to find lodging with some family of prominence. They are living in the homes of judges, of postmasters, and of dentists. We are encouraging them to go into such places, because in so doing they have a most wonderful opportunity of preaching the Gospel; and by their lives and by their actions they are doing it.

The Lord is blessing us. We need your prayers. We need your support. We need your blessings. And may the Lord magnify us in our work in the eyes of the people of the world, that we may bring souls to Christ, that we may fulfil the responsibility that is given to us to preach the Gospel in all the world.

May the Lord help us to do this I humbly pray in the name of Jesus Christ, Amen.

ELDER WILFORD W. RICHARDS

President of North Central States Mission

The music of this conference has been an inspiration to all. The work of our great Tabernacle Choir, the Hyrum Stake Choir Saturday, and the Singing Mothers today have all been a blessing to us.

We often find ourselves in the position of children, seeing about us the many activities and movements of life, but failing to recognize the full significance of such forces and movements. During this conference I have been struggling to comprehend the value and power of this great cause as it affects us and the people of the world.

For generations people have taken an interest in keeping close to certain anniversaries. In private life we commemorate births, marriages and other important dates. In public and social life we have our Fourth of July, Armistice Day, Memorial Day and many others of general and local interest.

The Church of Jesus Christ of Latter-day Saints remembers proudly a number of events which cluster around this season of the year. It was in the spring of 1820, one hundred sixteen years ago, that the first vision of this dispensation occurred. On May 15, 1829, one hundred seven years ago, the Prophet, John the Baptist, appeared in answer to

prayer and restored the Aaronic Priesthood. It was but a short time following this that the personal associates of the Master himself, Peter, James and John, appeared and restored the Melchizedek priesthood. It was on March 27, 1836, that the Kirtland Temple was dedicated, and a week later, on April 3, when those great experiences recorded in Section 110 of the Doctrine and Covenants occurred, when the Savior himself, together with Moses, Elias and Elijah, appeared to the Prophet Joseph Smith and his associate, Oliver Cowdery, and left their particular authority and blessings.

On March 17, 1842, the great woman's organization of the Church came into being. It was at this time that the Prophet of this dispensation turned the key for women in all the world.

One hundred and six years ago today, April 6, 1830, under humble conditions in Western New York this Church was officially organized. Add to these more recent events the birth of our Savior and his resurrection some nineteen hundred years ago and we have a collection of significant anniversaries associated with this season of the year that are most challenging, thought provoking, and fundamental.

As missionaries in the world, our responsibility is largely one of teaching the significance of these events, for therein is contained the message and authority of the Gospel. The missionaries of the North Central States mission are attempting to do this. They have the testimony, the energy and desire to do it well. We are proud of them and of their parents, priesthood quorums, and others who sustain them.

Our reports for 1935 indicate an improvement in every item upon which reports are made. The spirit which permeates all this work is difficult to read into the reports but we feel it, rejoice in it, and know that it is of a divine source. Literally thousands of people have heard the Gospel message. Friends are being raised up, and many are seeking us out on their own initiative. The lump is gradually being leavened. The missionaries of our mission are indeed proud to be entrusted with responsibilities in connection with this mighty work.

The Saints, as members of the mission, are also increasing in devotion and energy. They are growing in power to live and appreciate the Gospel. Their activities have increased and broadened. They, with you, are trying to be worthy of this Church and its blessings.

We have discovered that the truth, in being taught, must be reflected through the teacher. We must teach the Gospel in terms of every day life and in the language of the people. If this were not true the mere distribution of our literature would be sufficient. Testimony, with the warmth of soul that comes from one who lives the truth, is a mighty force. The missionaries never cease to attract attention because of their clean, wholesome, radiant lives. The truths of the Gospel shine through them and their experiences. Perhaps a personal incident will illustrate this:

Upon one occasion I was bearing my testimony to the truthfulness of the Gospel. The man to whom I spoke said, "I don't believe a word of it." I asked him if he had ever experienced the effect of an anaesthetic.

"Yes," he replied and then described his feelings to me. At the conclusion of his description I gave back to him his own answer to my testimony by saying, "I don't believe a word of it." This rather startled him but at the same time presented the point of view that each of us was speaking out of our own personal experience. Since I had had no anaesthetic experience I could not appreciate and understand his, and was perhaps just as much justified in denouncing it as he was in refusing to give credence to my testimony which had arisen out of my personal experiences, the likeness of which he had never felt. The incident led to an open door and an invitation to discuss at some length the principles of religion.

The past winter in our section of the country has been the most severe in history. Under such conditions we have found it necessary to develop new and varied ways of doing our work. We have been forced to substitute a variety of methods for those usually employed. The missionaries have been equal to the emergency, however, and have made real contributions to the service even under these trying conditions.

The headquarters of our mission is located in Minneapolis, a Christian community with many churches and many wonderful people. Many of these people being of Scandinavian descent, we feel that there is much of the blood of Israel there which should respond to the Gospel. We have been interested in several very distinctive contributions to Christian conduct and leadership that come out of our community life. You may be interested to know that a large retail store which employs some three thousand workers will not advertise in a Sunday newspaper, nor illuminate its windows on Sunday to display its wares; nor require labor of its workmen except in the very minimum service of guarding and protecting the property. A popular newspaper with a circulation of more than 115,000 copies daily refuses to carry any kind of advertising which relates to liquor or strong drink. The thing that has interested us in these cases is the fact that the public in the main admire the practices referred to and reward them with a good business and a growing sentiment of approval.

We are grateful for the visit of Elder George Albert Smith in our mission since it was my privilege last to report. He left his faith, love and testimony there in full measure. He did us much good as he mingled with the missionaries and the local members of the Church. Many friends came to our meetings to hear him and went away rejoicing in their privilege and opportunity.

We are looking forward to another visit from the General Authorities of the Church this season.

It is a joy to bring to you parents the love and greetings of your missionaries. It is in like manner a privileged opportunity to bring a pledge of loyalty, support, and allegiance to President Grant and the General Authorities of the Church who have sent us out into the service.

We of the North Central States mission are grateful for your confidence and trust. We desire most earnestly that the Lord will assist us to the extent that we may properly honor and respond to it, and that

our work and responsibility may be met with, "an eye single to the glory of God." Personally I am very grateful for the Gospel, my heritage, and my family, and the missionaries with their cooperation and service in this work of the Lord.

In all sincerity and humility I desire to add my testimony to those borne before me in this conference and I do it in the name of Jesus our Redeemer. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Northwestern States Mission

I am grateful, beyond my power to say, for the privilege of laboring in the ministry of God, associating myself with fine young men and women who are doing their utmost to deliver the message that has been vouchsafed to them.

I believe that one of the delightful things of mission life is to see the development and growth that takes place in the minds and hearts of these young men and women. They appreciate beyond measure the help they are receiving from their parents and their friends in maintaining them during their stay in the mission fields. They are meeting with success and are enjoying at the present time health and strength, for which we are very thankful. We have eighty-four missionaries,—sixty elders and twenty-four young women. We have some from the Central States mission, some from California, some from Arizona, some from Alberta, and the rest are from Utah and from Idaho.

I believe that the greatest way in which to present this message of truth is through the power of example. I should like to take this opportunity of saying just exactly what it means to live upright and good lives. You and I very frequently are invited to banquets and balls, not only in the regularly organized stakes of Zion, but also in the mission fields. About six weeks ago arrangements were made by one of our very fine young women to hold one of these banquets and balls, and in making the arrangements with the hotel management in whose hotel this affair was to be held, she said, "It will not be necessary for you to serve tea or coffee. The one hundred and sixty-five young men and women who will gather here tonight do not drink tea or coffee." It was then suggested that he arrange the card tables and cigarette trays in one of the adjacent rooms so that at intervals these young people could go in and spend a little time in recreation,—that kind of recreation. This fine, upstanding young woman said, "These hundred and sixty-five young men and women do not smoke cigarettes nor do they play cards, nor do they drink wine or liquor or beer; so it will not be necessary to make preparations along this line. However," she said, "It might be well for you to order one hundred and sixty-five bottles of milk"—which was done.

The power of example—I am beginning to feel that the strength of this mighty Church is certainly based upon the power of example.

I clipped out of one of our magazines the other day this fine, brief statement written not so long ago by our beloved President Grant; in its brevity there is such a volume of truth so fine and splendid that I believe it would be good in referring to it to read it. "Let us get faith as a people. Let us so order our lives that we are entitled to an increase of that faith. I am thankful that I know of no man or woman who ever joined this church and attended his or her sacrament meetings, partaking of the sacrament in remembrance of the suffering of our Savior and his death, who was honest in the payment of his or her tithing, who divided with the Lord as perfectly as he would ask the Lord to divide with him if he were making up an account, who has kept the Word of Wisdom, I have never known such a person to lose his or her faith." I believe that the fundamentals of this great Church are based upon those very principles. In order for you and me to carry that power with us in our ministry it seems to me that we must comply with these fundamentals of truth. In order to understand perfectly this work it is necessary that we be clean in habit and in thought, to have the light of truth we must live the truth.

I am glad to report to you that so far as my knowledge is concerned, these young men and women are preaching this Gospel of the Lord Jesus Christ by the power of example, which I am convinced is the way in which the Spirit of God can operate upon their minds and upon their hearts so that people will naturally gravitate to them because of the quality of truth that they are carrying in their example.

Recently it was said by Brother Stephen L. Richards, "No man can be respectful of Deity and have in his heart an improper attitude towards the creations of Deity. The man who properly understands his relationship to God and the endowments which he has received from the Creator will be filled with reverence and thanksgiving." How true is this philosophy!

We are told, my dear brethren and sisters, that the power of truth in its highest, purest and most exalted phases stands squarely upon four basic lines of thought: First, the love for truth; secondly, the search for truth; thirdly, faith in truth; and fourthly, the work for truth.

Here is a combination of facts that brings you and me, when we study these truths, into transforming fellowship with God, our eternal Father. They provide for finer interpretations upon the different phases of this great latter-day work. It is said, "The path of truth, higher living, truer development in every phase of life, is never shut from the individual until he closes it himself. Let man feel this, believe it, and make this fact a real and living factor in his life and there are no limits to his progress. He has but to live his best at all times and rest calm and untroubled no matter what results come from his efforts.

"No rule for higher living will help a man in the slightest till he reach out and appropriate it for himself, until he make it practical in

his daily life. The man who is seeking ever to do his best is the man who is keen, active, wide awake, and aggressive."

As long as you and I are ever striving to do our best in living the great truths of the Gospel we are entitled always to the light of truth.

In conclusion I wish to leave with you my humble testimony concerning the divinity of this work. I know that God lives. I know that Joseph Smith was the instrumentality through which God operated in bringing to pass the saving graces of the Gospel of our Lord and Master, Jesus Christ. I pray that He will keep us firm and steadfast in the faith, and that our power of example will be beyond reproach, I humbly ask in the name of Jesus Christ, Amen.

An anthem, "Nazareth," (Gounod), was sung by the Choir (The Relief Society Singing Mothers).

Elder Joseph Anderson, the Clerk of the Conference, offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened Monday afternoon, April 6, at 2 o'clock.

The Relief Society Singing Mothers furnished the music for this meeting.

Elder J. Percy Goddard, President of the Liberty Stake, offered the opening prayer.

"All Hail to Thee" (Pilgrim's Chorus—Wagner), was sung by the Choir.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

The following are but a few of the many expressions of the great Master and Teacher himself on the subject of prayer:

"WATCH AND PRAY"

Pray for them which despitefully use you. (Matt. 5:44.)

Watch ye and pray. . . . The spirit truly is ready, but the flesh is weak. (Mark 14:38.)

Take ye heed, watch and pray; for ye know not when the time is. (Mark 13:33.)

Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. (Luke 21:36.)

Why sleep ye? Rise and pray. (Luke 22:46.)

Pray that ye enter not into temptation. (Luke 22:40.)

The whole of the New Testament and of course therefore all the teachings of our Lord are filled with instructions and admonitions to pray. There are some among the rich, as among all other classes in our nation, who ridicule religion. One wise man (Roger W. Babson) has said that these men of wealth of the United States who ridicule religion are indebted for all that they possess to the family prayers which were once held daily in the homes of their fathers.

JOSEPH SMITH'S EXPERIENCE

On this subject, Joseph Smith the Prophet in his writings says:

Having looked around me, and finding myself alone, I kneeled and began to offer up the desires of my heart to God. . . . I saw a pillar of light exactly over my head.

The Prophet continues:

I had beheld a vision. I have thought since that I felt much like Paul, when he made his defense before King Agrippa and related the account of his vision when he saw a light and heard a voice; . . . some said he was dishonest, others said he was mad; . . . he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, . . . and all the persecution under heaven could not make it otherwise; he . . . would know to his latest breath that he had both seen a light and heard a voice. . .

So it was with me. I had actually seen a light. . . . I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided. (Pearl of Great Price, pp. 48-50; James 1:5.)

TRANSFORMED BY DIVINE LIGHT

Paul saw a light, Paul heard a voice. That light which burned into his soul was the something outside of himself which he needed, for that divine light changed him from a man of hate to a man of love, from the man who, when the Christians were put to death, gave his voice against them, into that scholarly and powerful defender of the Christian faith around whose teachings much of our New Testament has been built. It was that light from heaven, that inspiration from the Almighty which transformed this wicked persecutor of the saints, Saul of Tarsus, into Paul the great and scholarly apostle.

And so, too, Joseph Smith the Prophet saw a light, he heard a voice. This light, this voice, this inspiration transformed him from a youth filled with doubts and uncertainties into a mighty prophet. Under the inspiration of the Spirit he saw clearly and he defined definitely, in the revelations which have come to us through him, those rules for Christian living of which the world today is in such desperate need.

INSPIRING THE SOULS OF MEN

What can I do? What can you do? What can the people of the

nations and of the world do to bring into the souls of men this much needed light, this inspiration which will bring about remarkable and desirable transformations in the form of love, unselfishness, success, peace on earth good will toward men?

Praying, having faith in our Lord, struggling to live in accordance with his teachings, his ideals and his example will, I am sure, in no small degree bring about these greatly desired results. Honest, earnest, prayerful appeals will bring that inspiration, that divine light which transforms human lives from those which are filled with misgivings and mistrust into lives of faith in fellowmen, faith in self and faith in divine providence. Living the Christian's life of prayer in a thoroughly honest and conscientious way will, I verily believe, change the nations and the people of the world everywhere from conditions of hate, conditions of greed and conditions of mistrust into conditions of faith, conditions of affection and confidence, of joy, happiness, peace and success.

In this trying hour I appeal to you Latter-day Saints, if you are not doing so already, to call your families together with daily regularity and with them go upon your knees and appeal for help and guidance, for that light, that voice, that inspiration which all of our families and all other people everywhere need so much in this time of trial and temptation.

REMEMBER THE ALMIGHTY

Abraham Lincoln said our nation has had a growth and a development the like of which no other nation has ever known, but, said he, during our great Civil War, the trouble with us is "We have forgotten God." I appeal to you to remember the Almighty. Let us remember him who in all the history of our nation has been our strong, our loyal and our devoted Friend. By his power we the people of the United States are able to live today in this land of freedom and liberty under the sacred folds of the only flag in all the world that has never known defeat. Remember the motto of our nation, "In God we trust." Let us pray to him in secret, make of him a confidential friend, tell him our shortcomings, our imperfections and our weaknesses; appeal for these to be forgiven and then pray, in faith believing, for strength and courage and power to resist evil. Let us appeal not for burdens that are light but for strength to lift those loads, however heavy, which may be placed upon us.

In this hour of stress, of temptation and of depression, in these days when war clouds are threatening everywhere, let us pray that men's hearts may be purged of selfishness and greed and that the light of heaven which brings the spirit of sacrifice and unselfishness may shine with glowing effect into the souls of men everywhere.

I appeal to you who compose the vast multitude assembled in this historic Tabernacle and to all who are listening in not only to remember the Lord by going upon your knees in secret and in your family prayers but I appeal to you also to go with regularity to your places of worship

and there with prayerful hearts come into closest possible communion with our Heavenly Father and thus deserve and receive from him an answer to your honest, heartfelt appeals whatever blessings are necessary to fill your hearts and lives with joy, contentment, peace and success.

THE SABBATH A DAY OF PRAYER

We should bear in mind always that the Sabbath is a day of prayer. It is a day of worship. We do not go to our places of worship for the purpose of acquiring scholarship; we do not go there to learn history or mathematics or science. The purpose of our going to our sacrament meetings is to worship. We cannot get faith by logic any more than we can get learning by simply longing for it. Partaking worthily of the Sacrament of the Lord's Supper is an important and fundamental part of that worship, and it is this intense and genuine worship, this prayerful spirit that will bring that light and inspiration of which I have spoken, that light and inspiration which we all so much need and which so many of us, I am sorry to say, do not deserve.

A FORTIFICATION AGAINST EVIL

It is said that the temptations of today are greater than those of any previous time. It is generally conceded that our young folks are surrounded with conditions more alluring than those of any previous period. If we have not taught our children to pray as a means of helping to fortify them against the evils with which they are surrounded, then in the language of the Savior let me exclaim, "Why sleep ye? Rise and pray that ye enter not into temptation." (Luke 22:46.) Remember, as the Master says, the flesh is weak and therefore we need, indeed we must have the help of Heaven if we are going to be able to resist the temptations of today.

If we have not taught our young people to pray and thus to come into close communion with the light and inspiration of Heaven, I am sure that a little careful reflection will convince us that such neglect has been and is a serious mistake. The revelation itself says clearly: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and there offer up thy sacraments upon my holy day." (D. and C. 59:9.)

THE MIRACULOUS EFFECT OF PRAYER

Let me renew and repeat my appeal that we all pray, and pray always, in our homes, in secret and in our places of worship so that we may not enter into temptation. And let us remember that after we have resolved to pray earnestly and faithfully, after we have had awakened in our souls faith in Divine Providence and a burning testimony of the divinity of the Gospel of Jesus Christ, after we have decided to accept the teachings of the Son of God and after we have successfully undertaken to live in accordance with these teachings, to

pray, to worship our Lord and Master, to do our best to do his will, we will then necessarily have the singular consciousness of knowing that we are not exactly the same persons we were before. The effect of the Gospel upon hearts and lives is miraculous. The effect of the light of Heaven which comes as a result of faithful, effective appeals is remarkable, it is wonderful.

THE GREATEST WORK IN THE WORLD

George R. Wendling has said that the most wonderful work in the world is not to take iron and steel and brass and with these make a locomotive; that the most wonderful work in the world is not to take gold and diamonds and cog-wheels and with these make a watch; nor is the most wonderful work in the world to take canvas and colors and brush and with these paint an Angelus; nor even yet is the most wonderful work in the world to take pen and parchment and write an Iliad or a Hamlet. No, indeed, says he, infinitely more wonderful and infinitely greater than any one or all of these combined is that something which is accomplished by living in accordance with the teachings of the Gospel of the Master. The prayerful, devoted, honest, sincere, unselfish Christian life has such remarkable power that it can take an ignoble, cruel, impure and dishonest human being and transform that cruel, ignoble, impure and dishonest person into an upright, gentle, pure, honest and dependable human soul. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.) Such transformations show the glory, the grandeur, the power and the mystery of the Gospel of Jesus Christ. It is this rebirth, it is this rebuilding, it is this reconstruction of lost and broken souls into upright and glorious men and women that is infinitely greater than anything else which this age of mechanical miracles can do. In the presence of accomplishments thus marvelous, we bow humbly before the mastery of our Lord. His Gospel is most wonderful. We who have felt its touch and inspiration can say boldly in the language of the Bible, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth." (Romans 1:16.)

OUR MOST IMPORTANT WORK

In conclusion: Let us never forget that the outstanding commission that is yours and mine as members of the Church of Jesus Christ of Latter-day Saints, the outstanding work to be done by those who have been endowed with authority to speak in the name of the Master is to carry the Gospel to every nation, kindred, tongue and people. Let us never forget that this "Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." (Matt. 24:14.) In this our most important work and duty may we not fail, but humbly, with the aid and blessing of our Heavenly Father, go forward to outstanding success, I humbly pray.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

To be eligible to occupy this position with no certainty that you will be called to speak is an ordeal that keeps one in a state of anxiety. In this, I see in a measure a likeness to the second coming of our Lord, for he tells us that when he comes he will come as a thief in the night and no man will know the day or the hour thereof. We have the further warning that those who are prepared will find that day to be a day of rejoicing, while those who have not been obedient to his laws will be overtaken with sorrow.

I rejoice in having the privilege of raising my voice with my brethren during this conference. We are living in a wonderful time, an age of many marvels. Today we hardly dare think of what tomorrow might bring. It appears to me that with man increasing his powers there is less concern for God, for the world is troubled, and contention and selfishness are found on every hand. True, friends are being raised up to assist us in the great work in which we have been called to labor, yet there are those who profess to be priests of the Most High, who are not content to teach the doctrines of the Church they represent, but resort to spreading untruths about the Church of Jesus Christ of Latter-day Saints. For example, I recently read an article which was written by one who certainly knows he is stating untruths.

I refer to this article as a reminder to us that in accepting the priesthood we assume a responsibility which carries an obligation to God and our Lord and Savior and our fellows who are the children of God. The time allotted to me will only permit of a brief statement concerning some of the falsehoods that I have culled from this article:

First. "As a religion, Mormonism has the minimum of worship." With our sacrament meetings, Sunday Schools, our priesthood quorum meetings, and the meetings of the auxiliaries, I answer, in what other church can you find such devotion?

Second. "It has no service of sacrifice." What is sacrifice? From Adam to the coming of our Lord its purpose was to keep the children of God reminded of the great sacrifice in which the Lamb of God should be slain and offered as an atonement for the transgression of Adam.

For even Christ our passover is sacrificed for us:

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (I Cor. 5:7, 8)

Third. "It has lost completely the original and Christian idea of priesthood, etc." I answer: What was the original idea of priesthood as outlined in the New Testament? The Bible clearly describes the Church as having apostles, prophets, sevens, elders, bishops, priests, teachers, deacons, and evangelists. In what church today are such officers found? The Church record shows that approximately 86% of those who hold the priesthood in the Church of Jesus Christ of Latter-day

Saints are actively engaged in church work, or willing to labor. The only reward looked for is the promised blessings of our Father and our God. Is not such service a sacrifice as described by Paul the Apostle of old?

Fourth. "There is no clergy class." I find no mention in the Bible of "a clergy class," nor do I find mention of a priesthood class such as constitute the clergy of today. I ask, has new revelation been given providing for this change?

Fifth. "The speakers at their meetings are farmers, etc." From the Bible we learn that the officers of the primitive church were fishermen, tax gatherers, clerks, etc. John, the apostle chosen by our Lord, records this statement made by our Lord:

I am the true vine, and my father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

* * * * *

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

* * * * *

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

* * * * *

This is my commandment, That ye love one another, as I have loved you.

* * * * *

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. (John 15:1, 2, 4, 8, 12, 16.)

There is ample evidence that these "farmers, etc.," who have in this day been ordained apostles, etc., are recipients of this promise.

For what man knoweth the things of man, save the spirit of man which is in him? even so, the things of God knoweth no man, but the Spirit of God. (1 Cor. 2:11.)

But God has revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. (1 Cor. 2:10)

Sixth. "These 'farmers, etc.' are incapable of discussing religion on anything like the plane of the average Protestant minister." Strange, is it not, that this professional schooled clergy class have never to our knowledge converted even one of these men whom we send out as missionaries, like those sent out by the Savior, although in some cases lacking in schooling. Why? Because they go out into the world having been commissioned with authority from him, and his Spirit goes before them, and the power of the Holy Ghost is upon them, as of old.

Our critic speaks of the "supposed" doctrines revealed to Joseph Smith. If he will read them with an honest intent, he will find every one to harmonize with the Bible, and I am certain that he cannot make a similar claim for the church he represents.

Seventh. "The Mormon respect for the Bible is not so great as that of the average Protestant church, etc." That statement has been an-

swered during this conference. I add, Protestantism testifies that we adhere to the teachings of the Bible more nearly than any other church.

We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty:

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

That, according as it is written, he that glorieth, let him glory in the Lord. (I Cor. 1:23-31.)

Ye are bought with a price; be not ye servants of men;

Brethren, let every man, wherein he is called, therein abide with God. (I Cor. 7:23, 24.)

Our accuser either is not acquainted with the Book of Mormon or is not honest in his criticism of our belief in the Book of Mormon.

Prescott says:

The Jewish and Christian schemes were strangely mingled together during the conquest of Mexico by Cortez and the brains of the good fathers were still further bewildered by the mixture of heathenish abominations which were so closely intertwined with the most orthodox observances. In their perplexity, they looked on the whole as the delusion of the devil, who counterfeited the rites of christianity and the traditions of the chosen people, that he might allure his wretched victims to destruction.

If our critic will read the Book of Mormon, and refer to fragments of records which were preserved from the destructive fires of his fellow clergymen centuries ago, he will find justification for the disturbed condition of mind of his ancient fellows.

In his reference to "Rational Theology" he uses the tricks resorted to by some college trained clergymen. He has taken statements from several paragraphs and made them serve his purpose, ignoring the explanatory matter and the vital part of the complete quotation. I wish I had time to read it all.

We believe, as the Bible teaches, that our Lord atoned for the transgression of Adam, which was necessary that we might follow, as mortal beings, children of the living God, and that through baptism and obedience to the laws of God we should be saved in one of the three degrees of glory, and that each person should answer for his own sins, and not for Adam's transgression. We believe that baptism must be done, by immersion, by one having authority, which is likened to a burial and a washing, and that sprinkling does not meet the requirement

of the law. We believe that little children are without sin, therefore need not be baptized. We agree that mixed marriages are not desirable, and believe that all marriages that are not performed for time and all eternity by one having authority, are null and void after death.

As to "Sins, etc." We shall earn our degree of glory through obedience to the laws of God. Any act contrary to law is sin, and displeasing to the Lord, and for such each individual will be called to answer before the judgment seat of God. The sacrifice of our Lord brought about redemption from death to each of the children of God, each in his time, according to his obedience to the divine laws. To this end we baptize for the dead as of old.

We believe that the words of First Corinthians 15:29 are true and set forth the plan of our Lord. Our accuser must also believe or admit that the laws have been changed, and if the Bible contains all of the word of the Lord, then this change is man-made and without authority. From the beginning of the Church of Jesus Christ of Latter-day Saints, members have continually sought for records of their dead, and have performed ordinances in the temples as of old, and as the Church has grown, so an interest in genealogy has increased among all people, and now nations are aiding in the work; wherefore

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. (Romans 13:1, 2.)

God grant that we shall feel the responsibility that rests upon us to the extent that we will continue to labor in faith, humbly and diligently seeking to know the will of the Father and abide in the law, so that when he comes we shall be numbered with those chosen to meet him, I humbly pray in the name of Jesus Christ. Amen.

ELDER HAROLD W. PRATT

President of the Mexican Mission

I can sympathize with the statement made by Bishop David A. Smith. To sit here expecting to be called at any time during three days and then perhaps not to be called, or to be called, I think is one of the most trying experiences I have ever gone through in my life.

Nevertheless, I am very pleased to be here with you this afternoon. I have enjoyed to the fullest the Conference and expect to return to my field of labor strengthened in my faith and testimony to represent you in the mission field in Mexico.

It is with pleasure that I report to you that the mission is growing. We have, I believe, the finest group of missionaries that there has ever been in the Mexican mission. I am sure that the growth

in number during the past year is equaled in the quality of the missionaries. I believe that the Church has never before sent such a uniform, fine group, with so few, practically no problem cases. The mission field has ceased to be what it perhaps once was, a reform school. We are now sending them out, I am happy to report, to preach the Gospel, to teach the truths of the restored Gospel to the world. And they are doing that very thing.

We have been happy during the past year to have a one hundred per cent increase in the number of our missionaries. We wish to thank you parents in Zion and you bishops of wards and presidents of stakes for this hearty cooperation. We beg of you that you continue your cooperation in sending forth missionaries. If the one hundred per cent increase that we have enjoyed in the Mexican mission could be extended to a thousand per cent increase we would still have room to place the missionaries to good advantage.

Our mission is a mission of self-sacrifice, one of unselfish service, a service of love. There is a request that I should like to make to those of you who are sending your boys and girls into the mission field, and that is, that before they are called you imbue them with that spirit, give to them that motive of going forth into the mission field, a motive of service, of taking that which is of utmost value to people and giving it to them that they, in turn, may enter the realm of service and through that service of sacrifice and unselfishness gain blessings for themselves. We find that too often, even today, our missionaries come into the field with the idea of personal achievement, with the idea of personal benefit, with the idea of gaining experience which will better fit them for future life. And while of course this is one of the greatest benefits of missionary work, we take it that even that benefit will be greater if the motive is correct, being that of unselfishly serving our fellowmen, of carrying to them this Gospel, which is of the utmost value, of helping to make the world a better place in which to live, of verily representing the spirit of this Conference which, I take it, is the spirit of our Church, a spirit exemplified in the talk made by President McKay, that "He who shall find his life shall lose it, yet he who may lose his life for my sake shall find it eternally."

I find, my brothers and sisters, that the conditions in the world today, are indeed nothing more nor less, in my opinion, than the working out of the plans of our Heavenly Father, who will overrule all things in the interest of his work and mark out the ways by which people may be brought to an attitude and a state of mind in which they will accept the Gospel principles. I think this is true universally. The calamities that are befalling our nation, as well as other nations, the political turmoil, the breaking down of some of the powers that have held people in slavery,—at least spiritual slavery,—for so many years,—all of these things, I take it, are merely placing people in a position in which they may accept of the principles of the Gospel upon hearing it.

My great concern is whether or not I, and those laboring with me in our specific field of labor, shall be able to keep up our end of the bargain and discharge our responsibility of presenting the Gospel to the people as soon as the Lord brings them to an acceptable point of view. I beseech of you, each and every one, to so live your religion that your light may so shine that men seeing your good works may come to glorify our Father which is in heaven. I beseech of you further cooperation in sending your boys and girls into the mission field to carry this message to the people who, according to my belief, are now coming to the mental and spiritual state in which they may accept these saving principles.

I bear you my testimony that I know that God lives. I know that Jesus is the Christ, the Savior of the world, and that the Gospel which he brought to the earth has been restored. I testify to you that our Church today is guided by men who are blessed with the power of revelation, the power to represent our Heavenly Father here upon the earth, and that through them we do receive his mind and will, which is just as binding upon us as though we were to receive it from him direct. Therefore let us be united in sustaining our present authorities and working with them to the accomplishment of the Lord's purposes.

May the Lord bless us to this end, I pray in the name of Jesus, Amen.

The Choir and congregation sang the hymn, "Guide Us, O Thou Great Jehovah," after which the Choir sang an anthem, "O Divine Redeemer." (Soloists Margaret Stewart Hewlett and Annette Richardson Dinwoodey, William Hardiman, violinist).

PRESIDENT HEBER J. GRANT

This is a meeting of members of the Church of Jesus Christ of Latter-day Saints, and no person not a member of the Church of Jesus Christ of Latter-day Saints has any business to be voting, and no person is expected to speak in this meeting unless requested to do so by the presiding officer. We will now present the Authorities of the Church.

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Richard R. Lyman
Reed Smoot	Melvin J. Ballard
George Albert Smith	John A. Widtsoe
George F. Richards	Joseph F. Merrill
Joseph Fielding Smith	Charles A. Callis
Stephen L. Richards	Alonzo A. Hinckley

The Counselors in the First Presidency, and the Twelve Apostles as Prophets, Seers and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball	Antoine R. Ivins
Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	John H. Taylor
Rufus K. Hardy	

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	Richard R. Lyman
J. Reuben Clark, Jr.	John A. Widtsoe
David O. McKay	Adam S. Bennion
Willard Young	Joseph F. Merrill
Rudger Clawson	Charles A. Callis
Joseph Fielding Smith	Franklin S. Harris
Stephen L. Richards	Franklin L. West

Arthur Winter, Secretary and Treasurer

GENERAL CONFERENCE

COMMISSIONER OF EDUCATION

Franklin L. West

AUDITING COMMITTEE

Orval W. Adams

John W. Hart

John F. Bennett

TABERNACLE CHOIR

David A. Smith, President; J. Spencer Cornwall, Conductor; D. Sterling Wheelwright, Assistant Conductor.

ORGANISTS

Edward P. Kimball
Alexander Schreiner

Frank W. Asper
Wade N. Stephens, Assistant

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
Amy Brown Lyman, First Counselor
Kate M. Barker, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
Milton Bennion, First Assistant Superintendent
George R. Hill, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Albert E. Bowen, General Superintendent
George Q. Morris, First Assistant Superintendent
Franklin L. West, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
Lucy Grant Cannon, First Counselor
Clarissa A. Beesley, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, First Assistant Superintendent
Edith Hunter Lambert, Second Assistant Superintendent
with all the members of the Board as at present constituted.

All of the foregoing General Authorities and Officers of the Church, and the General Auxiliary Officers were unanimously sustained by the vote of the Conference.

ELDER DON B. COLTON

President of the Eastern States Mission

It is related that an infidel once said to the great Pascal, who was a devout Christian, "If you will prove your religion to me I will try it."

Pascal replied, "If you will try the religion, it will prove itself."

I have the same feeling today with respect to our own religion. I have been inspired by the things that have been said and my soul has also been lifted up because of the wonderful and inspirational music to which we have listened. Under the inspiration of the Lord, I would like to tell you how much there is in our religion, when properly tried, which will prove itself.

Two weeks ago yesterday I was in Boston. A minister attended our services and told us at the close that he had been studying, he and other members of a committee, for many months, the best there is in the religions of the world, and they had selected twenty-two leading Articles of Faith from various churches for what they believe to be a new religion or a new church they are about to found, and that of those twenty-two they had selected nine of the Articles of Faith of the Church of Jesus Christ of Latter-day Saints. I wish they had selected the rest of our Articles of Faith and would really accept the truths stated therein.

Would you be better physically? Try the laws of the Lord with respect to health. I never heard any one say that they didn't work well. Would you love your neighbor and treat your fellow men properly? Follow the teachings of the Church of Jesus Christ of Latter-day Saints.

Not long ago a man was speaking to me with reference to the acquiring of wealth. He referred to it as one of the great curses of the world.

I said, "If you would follow the teachings of our church as laid down in the Holy Scriptures, there would be no curse."

He asked me for a specific reference.

The second chapter of Jacob, the eighteenth and nineteenth verses, to which I referred him, explain the true motive back of the acquiring of wealth:

But before ye seek for riches, seek ye for the kingdom of God; and after ye have obtained a hope in Christ ye shall obtain riches if you seek

them, and ye will seek them for the intent to do good, to clothe the naked and to feed the hungry and to liberate the captive and administer relief to the sick and the afflicted.

Can the acquiring of wealth be a curse when that is the motive back of it? The answer is apparent. It is the motive back of the acquiring of wealth, it is the love of money that is the curse, not the acquiring of it for a righteous purpose. Would you seek to know the laws of toleration, of equality? Read the thirtieth chapter of Alma.

And so we might go on through. If the world would accept, if the world could truly understand and follow the admonition of the teachings of the Book of Mormon, the Doctrine and Covenants and the Bible, then would the solutions of the world's problems appear. The religion is itself its greatest witness. To try it, to know it, to understand it is to have it commended to every thoughtful man and woman. The Book of Mormon and all other inspired writings of the Lord, have within them inherently that which appeals to the best there is in mankind.

When true religion is translated into life, I think it is not boasting to say that it is the greatest influence for good in all the world. Just a few illustrations:

I wonder if I may just read one or two sentences from a letter that I received the other day? We have only one group of missionaries in the Eastern States mission that has engaged in athletic activities during the last winter. That was only supplemental to their missionary work. This letter came to the office the other day entirely unsolicited. Let me read just a verse or two from it. This man says:

Undoubtedly you will appreciate this unsolicited commendation of one of your groups in the mission field.

Later on he says:

These wholly Christian-like young men set up a standard of athletic competition that can never be excelled in these wonderful United States. During their too brief stay with us here in the anthracite coal mining region there seemed to be almost a halo of American sportsmanship surrounding the very beings of these young men. Nothing that I can here say would better express my inner thoughts concerning all of them than to tell you that I shall continue to boast of their friendship and its value to me as one of the priceless possessions of my life.

They probably will be more surprised to learn of this letter than you at the Eastern States mission were to receive it.

Four or five of our young men have been touring a part of our mission lately. In addition to being splendid singers they are fine speakers. In Massachusetts, two weeks ago, they had thirty-nine appointments before business clubs, before ladies' clubs, before Young Men's Christian Associations, before newspaper boards and other organizations. Wherever they have gone we have received from men, who attended and listened to their message, words of commendation.

A few Sundays ago in a conference a fine lady came up at the close of the meeting and expressed great appreciation of the services.

Some one asked her what part of the meeting she enjoyed best. She said, "Not the main speaker"—(I was he).

(Laughter.)

"I have," said she, "enjoyed the spirit of these young men and women who have spoken here today. As I saw them, as I heard them, I said, 'Can it be that the religion of which I have heard so much evil, can it be that it has produced these boys and girls? I would have my son doing the work they are doing if he would. If this is Mormonism we want it in our homes.'"

I could only say to her, as I say to you in conclusion, "Can water rise above its source?" "Do men gather grapes of thorns, or figs of thistles?" The Gospel of Christ, in which we so devoutly believe, is responsible for the lives of our people.

These young men and women who are in the Eastern States mission and who are in every other mission of the Church come from Mormon homes. Back of every one of them is a Mormon mother, as back of George Washington was a Mary Ball Washington and as back of Abraham Lincoln there was a Nancy Hanks Lincoln. So back of every Mormon missionary is a Mormon mother, a Mormon home, a Mormon father, and the Mormon religion.

Try this religion. It will prove itself. God help us to put it to the test. I say to you parents, you have sent some good boys and girls out into the mission field. Not every one is perfect, but in the main there are no better boys and girls in all the world. God is with them and they are taking their message to the world.

I pray that God will help us to continue to know the truth. I know it and bear solemn testimony to you today of its truthfulness, in the name of Jesus Christ. Amen.

ELDER ABEL S. RICH

President of the Canadian Mission

If this were not such a difficult task I would be indeed happy to report to you the Canadian mission. I can say truthfully that after being out of these valleys of the mountains for some time I am happy to be back in them. Their friendliness appeals to me, as does the spirit of this great Conference.

I am happy to bring you greetings from the Saints and missionaries of the Canadian mission, and to tell you that they are all well and happy. I know how those Saints would enjoy what you are enjoying today. As our broadcast went to them Sunday it would be the first time that many of them had heard our president and his counselors, and they were prepared to receive those messages.

For some of you who may not know, may I say that the Canadian mission covers the provinces of Ontario, Quebec, Nova Scotia and New Brunswick, in Canada, and Maine, New Hampshire and Vermont in

the United States. It is a beautiful country. There are no more beautiful cities, I think, any place, than the city of Toronto, our headquarters. The fertile valleys of Ontario are beautiful. I think there are no more fruitful areas on the American continent than we find there. We go from there, however, out to frontier sections in Nova Scotia, New Brunswick and northern Maine, where we find people still using ox teams in the lumber camps and on the farms.

I have been especially impressed with the culture and refinement of the Canadian people. The boys and girls who come to the Canadian mission are likewise impressed with the refinement of those people who have seemed to bring with them the culture and refinement of the Old World. They are more like the people of Europe, I believe, than they are like our own people. They are in the center of great educational institutions, and their schools are wonderfully fine. I have been especially impressed with two outstanding things among those people: one is that in ten months in Canada I have never heard swearing. I thought it was possibly because I had not been where people swear, but I have children in school, both in high school and in the grades, and they, too, tell me they do not hear young people swear. The other outstanding thing is the strict observance of the Sabbath day. In the city of Toronto, with eight hundred and fifty thousand people, there are no amusements open on Sunday, no athletic games, and the people seem not to feel that they are deprived of any of their rights, but they are happy in the observance of the Sabbath day.

Yet, among this fine people, with this culture and refinement, we find one difficulty in our missionary work, and that is the difficulty of an audience. We really should present our calling card or have a formal introduction before we can be invited into their homes. Many of the people through that area belong to churches that deny their people the right to read and converse on religious subjects. Many others belong to that group of "saved" people who have entrusted their salvation to their minister and feel that they can go happily along without responsibility.

It reminds me of the prediction the Apostle Paul made in his epistle to Timothy when he said, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." And it seems that that has become the truth in many places. We know that it is a truth that a closed shutter lets in no light. It makes no difference whether that shutter is closed because the light is too strong to bear or whether there is no light there to bear. If we get the truth before people, their mental shutters must be opened wide. It is one of the problems of the missionaries throughout that district to get people to listen to them. They are trying, through their own personalities and in other ways to get the mental shutters open—to get an audience.

The missionaries feel their responsibility, and although we have had a long, cold winter, they have found many means of presenting the

Gospel to the people, so that we have found an increase in missionary activity in practically every department, and we have also found an increase in happiness because of the work done. I think our missionaries fully sense that when the Master said, "Ye are the salt of the world" and "Ye are the light of the world," he meant that for them also, and that they are to spread the savor of Christianity and so live that their lives will bring people to a knowledge of God.

I think it is Fosdick who said of those verses that Jesus was saying to his disciples, "You are more than mere individuals; you are representing Me in the world; you stand for My honor and My success in the world."

It is an interesting thing to note that every man has a power to stand for something more than himself. It is an interesting thing that Latter-day Saints, wherever they go in the world, seem to stand for something, more than themselves. It is interesting, I think, for us as Latter-day Saints to occasionally check on ourselves, ask ourselves, what do we stand for in the community where we live. Among the people that we associate with, what human interests or what turn of character do we represent? It is a beautiful thing to have the satisfaction of feeling that we do represent the Church of Jesus Christ of Latter-day Saints. We feel happy to have people know that our actions are determined by the principles of the Gospel.

In 2nd Nephi, the twenty-eighth chapter and thirtieth verse, we read:

For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little, and blessed are those who hearken unto my precepts and lend an ear to my counsel, for they shall learn wisdom. For unto him that receiveth I will give more, and from them that shall say, We have enough, from them shall be taken even that which they have.

Truly it is in the power of every Latter-day Saint to accomplish what the Lord has said, and if we will accept what he has given us he will add unto us; but if we say we have enough, then there will be taken from us even that which we have.

Many people marvel at the happiness of the missionary and many question his truthfulness when he says, "It is the happiest time of my life." But they seem not to understand that some one who has analyzed the Master's life, truly said, "The source of the Master's joy was beyond the power of men and circumstances." Nothing that men or circumstances could do could rob him of his joy. We remember also that he said to his disciples, "My joy I give unto you, and your joy no man taketh from you."

It is the missionary, then, who has this joy that is not at the mercy of men or circumstances, who can be happy though he labor all the day long and receive no welcome from those he approaches, because no man has power to take his joy from him. May God grant unto all missionaries this joy.

Now in conclusion may I say to the parents that we are happy to have your sons and daughters there with us. Sister Rich and I are doing our best to guard their health and keep them happy. We appreciate them, and we appreciate the missionary work that you are doing in the fine letters of encouragement and happiness that you write to them.

May the Lord bless you and them and us, to carry to a successful conclusion this work we have begun, I humbly pray in the name of Jesus. Amen.

ELDER NICHOLAS G. SMITH

President of the California Mission

My brothers and sisters: I thought that I had fixed matters so that I would not be called upon to speak at this conference, but it seems I am not a good fixer.

I am thrilled to be here and to have felt the spirit that has been in each of the sessions of this conference. I come from sunny California. I bring you the greetings first of Alonzo A. Hinckley, one of God's noblemen, who is sojourning there for a time in an endeavor to regain his health. Since his arrival there he has gained three pounds in weight, but he is yet a very sick man.

I bring you the greetings of the missionaries, one hundred and twenty-three of them,—clean, noble, devout workers in this great cause. Recently the president of one of the districts said to me, "President Smith, Elder so-and-so is district president timber. He is laboring in this portion of the field. You can't move him to any other district because of the asthma which he has, and his mission will be finished about the time mine is. Will you make him the district president and let me be just a missionary?"

That is the sort of spirit that our boys and our girls have,—a desire to be helpful, a desire to be unselfish; and it is their unselfishness and their lives that have touched so many people.

I bring you the greetings of nine thousand members of the California mission—Latter-day Saints. In the branches now represented in the mission the increase in tithes for 1935 over the year 1934 was some twenty-five per cent.

We have had some very beautiful experiences in this matter of tithing. I thought as President Richards was talking this morning, what a fine showing some of these branches and some of the wards of this Church make. My thoughts went to Chino valley, a little branch that has had five per cent of its membership in the mission field, and of the forty-two members that began the first of the year forty-one of them were on the tithing record before the end of the year. And the branch president said, "Well, the other one moved away or he would have been on the tithing record also."

I intimated to my branch presidents that I thought it would be a

fine thing if every man, woman and child in the California mission could be upon the tithing record. In response to that suggestion I received a letter from President David Haymore of Douglas, Arizona.

President Haymore said, "President Smith, there are two hundred and seventy-one members of record in the Douglas branch of the church, and at the end of the year 1935 there will be two hundred and seventy-one on the tithing record."

I smiled at the suggestion, but when the year ended and we counted up, to my surprise I discovered that President Haymore had made a mistake. He had two hundred and seventy-five tithe-payers and two hundred and seventy-one members in his branch.

He told me this beautiful story. "President Smith, this has influenced my life with respect to the matter of tithing. A little child came in to see how many times he had paid his tithing, and as he checked over the record there was a penny here and a penny there and a nickel here. He noticed some of the other names that came under his initial, and he said to President Haymore, 'Daddy's name and Mother's name are not there.'"

President Haymore said, "No, Daddy and Mother haven't paid any tithing this year, my boy."

So this little one went home disappointed and broken-hearted, and said to his mother, "Mother, Daddy's name and your name are not on the tithing record."

That mother, with tears in her eyes, said, "Thank you, my boy; they will be there." And so they are there now. So a little child led them.

I am delighted to have heard the report of our church activities and the great amount of money that has been expended throughout the past year. I know there has been an increase in tithes, from the reports I have heard from other wards and stakes and branches of the Church, and I am delighted to be a representative of the Church, happy to associate with the fine young men and women and the noble people amongst whom I live in sunny California.

May God grant that we may ever have in our hearts a desire to test him. For you will remember that he said, "Try me and see." Amen.

ELDER LeGRAND RICHARDS

President of the Southern States Mission

Humbly I stand before you, my brothers and sisters, yet deeply grateful to the Lord for the privilege of representing at this great Conference the approximately one hundred and fifty missionaries and eighteen thousand Saints of the Southern States mission. They are looking to you here as their leaders and rejoice in every good report that reaches them of your achievements and accomplishments.

When the Master was upon the earth, he was wont to say: "Know ye not that these things must be that the scriptures may be fulfilled?"

I have sat here and contemplated what a marvelous fulfilment of the prophecies of the scriptures we see about us in the establishment of this Church in these valleys of the mountains.

I desire to read a few words here today from the eleventh chapter of Isaiah, quoted by Moroni when first he visited the prophet Joseph Smith, in connection with the bringing forth of this great gospel dispensation. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, * * * and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

That which has been said here during this Conference and that which we have observed indicate that the Lord has set up an ensign unto the nations. This great assembly, the beautiful temple upon this block, these wise leaders who are here to teach us the way of eternal life, these wonderful singers who have come up to "sing in the height of Zion," and you brethren and sisters who have come from the valleys that have been made "to blossom as the rose," because the Lord has opened "rivers in high places, and fountains in the midst of the valleys," are all evidences of the Lord's fulfilment of his promises.

But the Lord did not indicate that he would set up an ensign by the erection of beautiful buildings and the subduing of the desert only, but he said he would assemble unto this land the nations of the earth, to teach them of his ways, which contemplates the appointment of men and women to labor in the vineyard at home and in the nations of the earth. Jeremiah expresses this thought in these words: "I will take you one of a city and two of a family, and I will bring you to Zion, and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Surely we have been taught of his ways and have received knowledge and understanding here at this Conference.

Then Jeremiah tells us that the Lord would send for many fishers and they would fish them, and after for many hunters and they would hunt them from every mountain and from every hill and out of the holes of the rocks. I want to say to you fathers and mothers that we are mighty happy to have in our mission approximately a hundred and fifty of these "fishers and hunters," your sons and daughters, who are fishing and hunting the seed of Israel and gathering them into the fold, and it is my testimony to you that when men and women are called of God to become "fishers and hunters" they are endowed with a power that no man of himself can give. Therefore, when these missionaries go forth among the children of men they go armored of God to accomplish his purposes and gather his people, and their influence and power is felt wherever they go, as people who have met them are happy to testify.

The other day, in passing through one of our large cities, I drove up to a door and said, "Do the Mormon missionaries live here?" To which the lady replied, "Yes, and they are the finest young men I have ever met."

Upon another occasion, we sent missionaries into a new city to open up the work in that section. The city officials were not sure they wanted to permit them to engage in their work there. The lady with whom they were boarding said, "I have some influence in this city, I will see what I can do." She took these missionaries to her church the next Sunday and introduced them to her class and said, "They neither smoke nor drink, nor use tea or coffee; and they don't look like 'sissies,' either, do they?" Then she asked, "Which one of you in this class would be willing to do for your church what these boys are doing?"

Following the visit of Elder Melvin J. Ballard at Jacksonville, Fla., on Dec. 8, 1935, one of the elders, with only thirty-five cents in his pocket, started out to return to his field of labor in South Georgia. He attempted to hitch-hike on the highway without the usual success, apparently for a wise purpose. About nine o'clock in the evening he found himself still quite a distance from his field of labor, so he decided he would "tract-in" (seek entertainment) for the night.

After being unsuccessful at two homes, he called at the third and was met at the door by a minister of the Gospel. He introduced himself as a Mormon missionary, whereupon he was invited in. The minister explained that he was in deep distress—that his little daughter was very sick and the doctor gave them no hope of her recovery. By this time, they had entered the living room where the family were sitting, and the doctor was at the side of the bed upon which the little girl was lying.

The minister remarked, "You believe in anointing the sick with oil, do you not?" To which the elder replied in the affirmative. He then added, "I wish you would anoint my little girl—I have prayed for her without avail," and he offered the missionary a bottle of olive oil. The elder asked if it had been consecrated, to which the minister replied, "I am afraid I do not understand what you mean;" so the elder suggested that he would use his own oil, as he had a small bottle with him, and he invited the family to kneel with him about the bed to engage in prayer before performing the sacred ordinance. They seemed rather reluctant as though they had given up all hope. The doctor remarked, "Maybe the Lord can save her but I cannot." The elder led in prayer and then administered to the little girl, and as he removed his hands from her head she relaxed, and the doctor immediately reached for her pulse as though he feared she was breathing her last.

For about twenty minutes, the elder sat visiting with the minister and his family, at which time the doctor again felt the girl's pulse and remarked, "There is no need of my remaining any longer—your little girl will be all right. I have seen it with my own eyes and yet I cannot believe it."

Addressing the elder, the minister said, "You were seeking a bed for the night, were you not?" And being informed by the missionary that he was, he explained that he was not prepared to accommodate him, but that he was willing to take him to the hotel and pay for his room, or he would drive him in his auto wherever he wanted to go. He explained that his destination was sixty miles from there, but the minister was

perfectly willing to take him that distance, and upon reaching his destination, the minister offered the elder ten dollars for what he had done in his home, but he refused to accept the money, explaining the instruction of the Master to the Twelve when he sent them forth: "Freely ye have received, freely give."

I thank my Heavenly Father for the privilege of laboring with the fine missionaries who have been sent out to "recover the remnant of his people" and "hunt them from every mountain, and from every hill, and out of the holes of the rocks," and for the marvelous manner in which he is opening the hearts of the children of men to receive their testimonies.

God bless this people, this Church and our leaders and our missionaries, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

AUDITING COMMITTEE'S REPORT

"Salt Lake City, Utah, March 31, 1936.

President Heber J. Grant,

Dear President:

We have examined the Financial Report of the Church for the year 1935, which also includes the Presiding Bishop's department.

The Church is free from indebtedness, its financial condition is sound, the accounting is modern and complete. We heartily commend the careful management of Church finances by the First Presidency and the General Authorities of the Church.

Respectfully submitted,

O. W. Adams,

John W. Hart,

John F. Bennett,

Auditing Committee."

EXPRESSES APPRECIATION OF SINGING

I am very pleased indeed to express my deep appreciation of the beautiful singing that we have had by the Relief Society Singing Mothers, the Hyrum Stake Choir, and the Tabernacle Choir. I rejoice in the splendid work of Brother Frank Asper, of Brother J. Spencer Cornwall, and of all who have helped make this conference so interesting to those who have attended.

AN INSPIRATIONAL CONFERENCE

Considering that it is a week day, I feel that we have a very wonderful and splendid audience here this afternoon. I do not need to say to you people who have attended the conference that to me it has been a red-letter day in the history of the Church.

I believe that we have had greater opportunity to carry our message

to the world than ever before in our history. I am grateful for the inspiration of the Lord that has been manifested here in the speeches that have been made. I am glad that the brethren have been able to keep within the proper time limit in their remarks. Frequently there is not time for all to speak. We have thirty-three speakers; if each takes two minutes more time than he should, it amounts to one hour and six minutes.

MEMBERS OF GENERAL AUTHORITIES ABSENT

I regret that I overlooked announcing that Brother J. Golden Kimball has been absent from this conference on account of ill-health. Of course, you all know that Brother Joseph F. Merrill is in Europe presiding over the European missions. Brother Merrill is meeting with great success in his labors in Europe. Brother Alonzo A. Hinckley is in California where he is improving in health.

An anthem, "Great is Jehovah," was sung by the Choir (Relief Society Singing Mothers), after which the benediction was pronounced by Elder Joseph L. Wirthlin, President of the Bonneville Stake.

Conference adjourned for six months.

The singing at the Friday sessions of the Conference by the Hyrum Stake Choir, was under the direction of W. H. Terry; the singing at the Sunday sessions was by the Salt Lake Tabernacle Choir, J. Spencer Cornwall, Conductor; Sister Charlotte O. Sackett directed the singing of the Relief Society Singing Mothers at the Monday sessions; J. Spencer Cornwall led the congregational singing at all the sessions.

Accompaniments and interludes on the great organ were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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